

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIV

Philadelphia, March, 1926

No. 6

IN THIS NUMBER

THE BISHOP'S PAGE

NORMAL SCHOOL OPENS CORRESPONDENCE COURSE

MEMORIAL SERVICE FOR DEACONESS SANFORD

THE CHURCH AND THE HOLY SCRIPTURES, V.

By the Rev. Francis C. Hartshorne

PENN'S CITY

By the Rev. George H. Toop

VIA DOLOROSA—A Meditation For Lent

By the Rev. A. L. Urban

Memorials

Mural and Commemorative
tablets of bronze, or of bronze
combined with colored marbles
and mosaics.

Requests for Designs and Estimates
Will Receive Prompt Attention

J. E. CALDWELL & Co.

PHILADELPHIA

Chestnut Street Below Broad

INCORPORATED 1889

The Merion Title and Trust Co.

ARDMORE

NARBERTH

BALA-CYNWYD

Total Resources
\$10,000,000

Philadelphia Trust Company

Capital	-	-	-	-	\$1,000,000
Surplus	-	-	-	-	5,000,000
Trust Funds	-	-	-	-	220,739,240

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Diocese of Pennsylvania

Statement showing contributions credited to each Parish and Mission on the books of the Diocese for the year 1925.

It will be noted the first column classification is "Expectations" which represents the amount reported to the Annual Convention by the Quota Committee after consultation with the Parishes, as reasonably to be counted upon in 1925, to apply to the Maintenance Budget for work of the Church in the Diocese and of the General Church, and the second column represents how the "Expectations" were realized by the actual contributions.

* Indicates have met Expectations.

N Made no report of 1925 Expectation. Figures given are amounts contributed in 1924.

PARISH OR MISSION IN PHILADELPHIA	1925					1925 Summary	
	1925 Expectations	Payments on Account Expectations	Forward Work	Specials	Total	Through Accounting Wardens	Other Sources
*Advent, Polish.....	\$10.00	\$10.00	.....	.....	\$10.00	.....	\$10.00
Advocate.....	2,200.00	1,833.01	\$360.62	\$35.00	2,228.63	\$1,316.03	912.60
*All Saints', Moyamensing.....	2,200.00	2,215.00	28.15	13.00	2,256.15	1,020.00	1,236.15
*All Saints', Torresdale..... N	2,026.44	2,026.44	442.50	350.80	2,819.74	902.25	1,917.49
All Souls'.....	150.00	75.00	.....	10.00	85.00	85.00	.....
*Annunciation.....	200.00	312.90	.....	19.62	332.52	262.90	69.62
Atonement.....	5,000.00	4,847.04	8.00	851.75	5,706.79	2,360.54	3,346.25
*Calvary, Northern Liberties.....	450.00	450.00	37.00	64.23	551.23	289.18	262.05
Calvary, Germantown.....	9,300.00	8,833.50	398.50	1,260.29	10,492.29	4,239.97	6,252.32
*Christ.....	9,500.00	10,000.57	451.00	2,988.09	13,439.66	9,524.98	3,914.68
*Christ Church Chapel.....	600.00	604.00	38.00	80.00	722.00	304.80	417.20
*Christ Church Hospital Chapel.....	50.00	103.83	.....	20.00	123.83	.....	123.83
*Christ, Franklinville.....	500.00	500.00	.....	200.00	700.00	.....	700.00
*Christ, Germantown.....	4,500.00	4,607.61	288.50	299.10	5,195.21	2,626.18	2,569.03
Covenant.....	1,600.00	968.96	43.00	22.50	1,034.46	674.46	360.00
Crucifixion.....	600.00	206.92	2.00	7.30	216.22	132.35	83.87
Emmanuel, Holmesburg.....	450.00	338.76	6.00	5.00	349.76	113.70	236.06
*Emmanuel, Kensington.....	10.00	29.00	31.00	10.00	70.00	.....	70.00
Epiphany, Germantown.....	2,700.00	1,511.09	38.00	38.25	1,587.34	1,060.78	526.56
*Epiphany, Sherwood.....	3,000.00	3,209.09	86.05	90.00	3,385.14	1,218.16	2,166.98
*Gloria Dei.....	2,000.00	2,431.06	51.00	84.50	2,566.56	1,224.42	1,342.14
*Good Shepherd, Germantown.....	600.00	733.05	77.00	7.00	817.05	223.99	593.06
*Good Shepherd, Kensington.....	500.00	515.00	65.50	46.50	627.00	120.00	507.00
*Grace, Mt. Airy.....	8,200.00	8,382.44	381.08	1,506.70	10,270.22	6,207.76	4,062.46
Grace, West Philadelphia.....	600.00	513.40	5.00	59.34	577.74	286.11	291.63
*Holy Apostles.....	7,500.00	9,721.11	78.50	374.00	10,173.61	3,483.23	6,690.38
Holy Comforter.....	275.00	215.97	21.00	12.50	249.47	143.81	105.66
*Holy Comforter Memorial.....	1,000.00	1,003.75	20.50	.....	1,024.25	453.25	571.00
Holy Communion.....	1,600.00	1,360.20	31.00	167.47	1,558.67	168.63	1,390.04
*Holy Innocents, Tacony.....	900.00	1,036.54	.....	634.00	1,670.54	976.97	693.57
Holy Trinity.....	17,500.00	15,564.38	3,071.50	2,785.05	21,420.93	13,188.43	8,232.50
*Holy Trinity Memorial Chapel.....	1,600.00	1,610.00	25.00	99.56	1,734.56	1,316.36	418.20
*House of Prayer.....	750.00	760.00	50.50	1.00	811.50	461.00	350.50
Incarnation.....	1,700.00	1,082.40	99.00	35.50	1,216.90	254.18	962.72
*L'Emmanuello.....	100.00	115.28	4.00	1.31	120.59	23.80	96.79
*Mediator.....	5,300.00	7,424.65	40.00	162.50	7,627.15	3,939.78	3,687.37
Merciful Saviour Chapel.....	.....	178.77	.....	2.00	180.77	.....	180.77
Messiah, Port Richmond.....	160.00	98.83	.....	.....	98.83	68.81	30.02
Phillips Brooks Memorial Chapel.....	550.00	501.11	6.50	.....	507.61	304.15	203.46
*Prince of Peace.....	2,350.00	2,350.00	17.00	90.00	2,457.00	1,025.16	1,431.84
Pro-Cathedral of St. Mary.....	2,200.00	1,413.50	117.00	199.00	1,729.50	1,346.65	382.85
Redeemer (Polish).....	10.00	.....	.....	.....	.....	.....	.....
*Redeemer (Seamen's Mission)..... N	4.43	10.00	11.85	.....	21.85	.....	21.85
Redemption.....	1,500.00	1,040.76	20.00	10.00	1,070.76	.....	1,070.76

PARISH OR MISSION	1925						1925 Summary	
	1925 Expectations	Payments on Account Expectations	Forward Work	Specials	Total	Through Accounting Wardens	Other Sources	
*Resurrection.....	\$3,000.00	\$3,476.35	\$107.90	\$625.30	\$4,209.55	\$2,149.10	\$2,060.45	
*St. Alban's, Olney.....	200.00	330.00	.....	.....	330.00	255.00	75.00	
St. Alban's, Roxborough.....	220.00	56.00	6.00	55.00	117.00	.....	117.00	
*St. Ambrose.....	800.00	826.42	15.50	46.51	888.43	626.32	262.11	
*St. Andrew's, Philadelphia.....	250.00	282.00	7.50	100.00	389.50	275.00	114.50	
*St. Andrew's, Somerton.....	20.00	50.38	18.00	.....	68.38	20.00	48.38	
*St. Andrew's, West Philadelphia..... N	952.54	1,642.15	39.00	130.83	1,811.98	1,153.06	658.92	
St. Augustine's.....	350.00	181.39	5.00	.....	186.39	75.01	111.38	
St. Barnabas, Germantown.....	400.00	318.80	10.00	.....	328.80	113.80	215.00	
St. Barnabas, Kensington.....	500.00	300.00	2.00	3.00	305.00	.....	305.00	
St. Barnabas, West Philadelphia.....	1,100.00	646.00	35.00	107.00	788.00	62.83	725.17	
St. Bartholomew's.....	.....	15.00	2.00	.....	17.00	.....	17.00	
St. Bartholomew's, Wissinoming..... N	260.78	97.00	35.80	10.00	142.80	45.00	97.80	
St. Clement's.....	6,500.00	3,722.50	209.00	1,560.55	5,492.05	3,410.35	2,081.70	
*St. Cyprian, Elmwood.....	15.00	15.07	.....	.....	15.07	.....	15.07	
*St. David's, Manayunk.....	1,700.00	1,729.02	36.50	62.80	1,828.32	1,002.92	825.40	
St. Elizabeth's..... N	243.82	225.26	11.00	35.00	271.26	179.81	91.45	
*St. Gabriel's, Feltonville.....	600.00	624.47	4.00	2,149.75	2,778.22	1,966.67	811.55	
*St. George's, Richmond.....	600.00	645.81	16.00	4.00	665.81	395.50	270.31	
St. George's, Venango.....	135.00	111.15	.....	.....	111.15	.....	111.15	
*St. George's, West Philadelphia.....	600.00	618.00	51.50	21.00	690.50	397.16	293.34	
St. James', Philadelphia.....	7,000.00	4,958.71	6,980.50	5,561.32	17,500.53	1,992.37	15,508.16	
St. James', Hestonville.....	550.00	541.43	.....	10.45	551.88	74.74	477.14	
St. James', Kingessing.....	500.00	438.00	44.50	24.35	506.85	.....	506.85	
*St. James the Less.....	1,650.00	1,730.00	6.00	62.27	1,798.27	195.11	1,603.16	
St. John Baptist.....	330.00	235.73	27.50	13.00	276.23	85.00	191.23	
St. John Chrysostom.....	440.00	362.04	.....	5.00	367.04	308.04	59.00	
St. John the Divine.....	225.00	135.00	.....	.....	135.00	100.00	35.00	
*St. John the Evangelist.....	500.00	807.00	.....	33.00	840.00	.....	840.00	
*St. John's Free.....	1,500.00	1,699.64	2.00	555.69	2,257.33	439.94	1,817.39	
St. John's, Northern Liberties.....	.....	8.00	.....	.....	8.00	.....	8.00	
St. Jude and the Nativity.....	750.00	310.56	32.50	5.00	348.06	.....	348.06	
*St. Luke's, Bustleton.....	350.00	391.66	.....	35.10	426.76	248.22	178.54	
*St. Luke's, Germantown..... N	6,056.49	6,142.91	265.00	1,353.42	7,761.33	5,501.18	2,260.15	
*St. Luke's, Kensington.....	1,200.00	1,215.26	10.00	79.56	1,304.82	493.92	810.90	
St. Luke and the Epiphany..... N	3,537.14	3,530.81	454.00	506.30	4,491.11	.....	4,491.11	
*St. Mark's, Philadelphia (including chapels)...	15,000.00	15,004.00	2,670.75	5,893.16	23,567.91	11,698.92	11,868.99	
*St. Mark's, Frankford.....	3,500.00	3,626.52	135.00	683.40	4,444.92	2,858.10	1,586.82	
St. Martin's, Oak Lane.....	1,750.00	1,604.94	85.00	109.63	1,799.57	1,002.29	797.28	
St. Martin-in-the-Fields.....	35,000.00	33,011.13	3,190.93	24,947.32	61,149.38	29,965.50	31,183.88	
St. Mary's, Hamilton Village.....	2,000.00	1,161.47	238.00	343.00	1,742.47	722.47	1,020.00	
*St. Matthew's, Francisville.....	5,800.00	5,826.63	93.00	786.93	6,706.56	3,936.50	2,770.06	
*St. Matthias.....	1,650.00	1,776.09	106.00	449.00	2,331.09	630.77	1,700.32	
St. Michael's, Germantown.....	4,300.00	3,423.74	166.42	1,102.15	4,692.31	2,404.74	2,287.57	
*St. Michael and All Angels.....	150.00	151.00	11.00	.....	162.00	.....	162.00	
St. Monica's.....	300.00	290.00	14.00	10.00	314.00	.....	314.00	
St. Nathanael's.....	800.00	784.77	20.00	245.00	1,049.77	606.61	443.16	
St. Paul's, Aramingo.....	1,200.00	868.10	39.00	25.00	932.10	581.10	351.00	
*St. Paul's, Chestnut Hill.....	26,000.00	26,000.00	2,151.14	9,061.51	37,212.65	23,401.92	13,810.73	
St. Paul's Memorial.....	2,200.00	1,638.23	.....	208.17	1,846.40	840.00	1,006.40	
St. Paul's, Overbrook..... N	10,670.00	6,941.83	122.00	304.50	7,368.33	5,596.83	1,771.50	
*St. Peter's, Philadelphia..... N	9,512.20	9,609.87	3,105.14	2,744.25	15,459.26	8,323.73	7,135.53	
*St. Peter's, Germantown.....	6,000.00	6,759.60	332.50	2,119.65	9,211.75	4,643.99	4,567.76	
*St. Philip's, Philadelphia.....	1,000.00	1,617.89	151.50	599.55	2,368.94	774.89	1,594.05	
St. Sauveur.....	10.00	.....	.....	30.30	30.30	.....	30.30	
*St. Simeon's, Philadelphia.....	750.00	785.00	4.50	24.00	813.50	300.00	513.50	
St. Simon the Cyrenian.....	1,200.00	935.92	.....	15.00	950.92	265.05	685.87	
*St. Stephen's, Philadelphia.....	6,500.00	6,500.03	250.00	1,260.00	8,010.03	5,734.52	2,275.51	

\$2,060.45

75.00

117.00

262.11

114.50

48.38

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PARISH OR MISSION

1925
ExpectationsPayments
on Account
ExpectationsForward
Work

1925

Specials

Total

1925 Summary
Through
Accounting
WardensOther
Sources

St. Stephen's, Bridesburg..... N	\$395.70	\$252.00	\$23.83	\$5.00	\$280.83	\$199.00	\$81.83
*St. Stephen's, Wissahickon.....	650.00	822.63	2.00	10.00	834.63	344.81	489.82
St. Thomas, Philadelphia.....	160.00	90.00	5.00	.....	95.00	63.00	32.00
*St. Timothy, Roxborough.....	1,800.00	2,063.80	44.95	35.00	2,143.75	1,823.43	320.32
*St. Titus, Elmwood.....	75.00	85.24	.....	25.00	110.24	10.19	100.05
The Saviour, West Philadelphia..... N	6,684.96	4,760.61	124.00	1,001.46	5,886.07	2,726.46	3,159.61
Transfiguration.....	50.00	.....	.....	.....	.....	.....	.....
*Transfiguration Mission.....	55.00	79.00	.....	25.00	104.00	.....	104.00
*Trinity, Oxford.....	{ 1,800.00 }	1,905.15	90.00	325.77	2,320.92	1,669.58	651.34
*Trinity Chapel, Crescentville.....		441.16	6.00	.....	447.16	.....	447.16
*Zion, Philadelphia.....	1,200.00	1,233.33	8.88	67.70	1,309.91	911.60	398.31

OUTSIDE PHILADELPHIA

Ambler, Trinity Memorial.....	450.00	278.86	16.00	.....	294.86	32.38	262.48
*Andalusia, Redeemer.....	330.00	350.42	21.00	125.00	496.42	.....	496.42
*Ardmore, St. Mary's.....	7,300.00	7,516.33	93.00	799.00	8,408.33	6,184.52	2,223.81
*Bala, St. Asaph's.....	7,200.00	7,200.00	470.90	1,297.44	8,968.34	5,651.33	3,317.01
Bristol, St. James'.....	700.00	590.06	.....	60.00	650.06	500.00	150.06
Bryn Mawr, Redeemer..... N	8,109.55	6,424.29	4,426.25	4,565.74	15,416.28	5,887.44	9,528.84
*Buckingham, Trinity.....	30.00	31.33	.....	.....	31.33	.....	31.33
*Chadds Ford, St. Luke's.....	30.00	34.00	.....	.....	34.00	32.50	1.50
*Cheltenham, St. Aidan's..... N	73.63	142.50	.....	7.60	150.10	7.60	142.50
Chester, St. Luke's.....	200.00	198.10	3.00	11.75	212.85	123.10	89.75
Chester, St. Mary's Mission.....	25.00	22.75	6.50	10.00	39.25	6.25	33.00
*Chester, St. Paul's.....	5,000.00	5,075.38	12.00	383.49	5,470.87	3,440.49	2,030.38
*Clifton Heights, St. Stephen's.....	495.00	515.00	6.00	2.50	523.50	10.00	513.50
*Coatesville, St. Cyril's.....	20.00	20.00	5.00	.....	25.00	14.00	11.00
*Coatesville, Trinity..... N	470.45	507.46	6.50	243.10	757.06	.....	757.06
Collingdale, Trinity.....	150.00	141.06	6.00	6.00	153.06	18.53	134.53
Compass, St. John's.....	70.00	61.25	.....	.....	61.25	55.00	6.25
*Concord, St. John's.....	110.00	117.50	12.50	2.00	132.00	.....	132.00
*Conshohocken, Calvary.....	4,000.00	4,000.00	256.00	180.76	4,436.76	2,973.36	1,463.40
*Cynwyd, St. John's.....	2,200.00	2,463.89	121.00	460.90	3,045.79	1,607.04	1,438.75
*Darby, All Saints'.....	600.00	777.36	6.00	477.53	1,260.89	107.84	1,153.05
*Dolington, St. Wilfred's.....	15.00	15.00	3.00	.....	18.00	8.14	9.86
*Downingtown, St. James'.....	700.00	714.83	10.00	5.00	729.83	529.83	200.00
*Doylestown, St. Paul's..... N	155.61	474.76	.....	25.00	499.76	353.76	146.00
*Drexel Hill, Incarnation.....	400.00	486.46	50.00	10.00	546.46	.....	546.46
*Eddington, Christ.....	60.00	207.03	.....	25.00	232.03	142.03	90.00
*Eddystone, St. Luke's.....	25.00	90.86	4.00	12.74	107.60	25.00	82.60
*Edgely, St. Paul's Chapel.....	50.00	76.94	.....	3.50	80.44	43.15	37.29
*Elkins Park, St. Paul's..... N	3,644.62	4,137.00	34.00	2,278.25	6,449.25	2,443.18	4,006.07
Essington, St. John the Evangelist.....	175.00	158.26	.....	.....	158.26	51.00	107.26
Evansburg, St. James'.....	30.00	24.00	9.00	10.00	43.00	.....	43.00
Fallsington, All Saints'..... N	31.58	17.93	.....	.....	17.93	.....	17.93
Feasterville, Feasterville Mission.....	10.00	5.12	.....	.....	5.12	.....	5.12
*Great Valley, St. Peter's.....	50.00	55.00	10.50	.....	65.50	50.00	15.50
*Gulph Mills, Trinity.....	30.00	30.00	.....	12.50	42.50	16.20	26.30
Gwynedd, Messiah..... N	1,470.39	1,364.09	108.50	1,346.34	2,818.93	1,190.09	1,628.84
*Hatboro, Advent.....	325.00	395.22	6.00	34.50	435.72	242.95	192.77
*Highland Park, Holy Sacrament.....	275.00	275.00	34.00	15.56	324.56	77.01	247.55
Honey Brook, St. Mark's.....	50.00	34.67	.....	.....	34.67	22.67	12.00
*Hulmeville, Grace..... N	89.25	98.71	7.00	70.50	176.21	142.51	33.70
*Jenkintown, Our Saviour.....	5,500.00	5,720.43	1,232.50	5,017.50	11,970.43	3,949.23	8,021.20
Kelton, St. John's.....	65.00	51.57	1.00	.....	52.57	11.57	41.00
*Kennett Square, Advent.....	200.00	206.30	.....	9.83	216.13	175.00	41.13
King of Prussia.....	.....	68.14	.....	.....	68.14	.....	68.14

PARISH OR MISSION	1925 Expectations	Payments on Account Expectations	1925			Through Accounting Wardens	1925 Summary Other Sources
			Forward Work	Specials	Total		
Langhorne, St. James'.....	\$325.00	\$318.00	.....	\$24.00	\$342.00	\$288.48	\$53.52
*Lansdale, Holy Trinity.....	235.00	251.31	\$4.00	68.60	323.91	261.63	62.28
*Lansdowne, St. John the Evangelist.....	2,300.00	2,379.00	47.00	551.40	2,977.40	1,805.10	1,172.30
Marcus Hook, St. Martin's.....	.....	.....	6.00	.....	6.00	.....	6.00
*Meadowbrook, Huntingdon Valley Chapel.....	1,100.00	1,321.45	410.50	242.00	1,973.95	1,207.72	766.23
Media, Christ.....N	1,004.76	205.00	30.00	282.00	517.00	.....	517.00
*Morrisville, Incarnation.....	110.00	148.67	15.00	18.40	182.07	115.72	66.35
Morton, Atonement.....	165.00	114.28	.....	.....	114.28	.....	114.28
New Hope, St. Philip's Chapel.....	135.00	60.00	6.00	30.00	96.00	90.00	6.00
Newtown, St. Luke's.....	750.00	659.98	24.27	1.00	685.25	544.83	140.42
Norristown, All Saints'.....	900.00	835.90	3.00	82.50	921.40	844.50	76.90
*Norristown, St. John's.....	2,100.00	2,202.96	30.00	198.68	2,431.64	1,718.14	713.50
*Norwood, St. Stephen's.....	350.00	351.97	.....	.....	351.97	283.04	68.93
Oaks, St. Paul's.....	400.00	187.62	6.00	35.00	228.62	.....	228.62
*Oxford, St. Andrew's.....	26.00	33.00	.....	.....	33.00	25.00	8.00
*Paoli, Good Samaritan.....	2,000.00	2,165.88	356.50	910.00	3,432.38	1,451.63	1,980.75
*Parkesburg, Ascension.....N	27.42	47.51	.....	.....	47.51	.....	47.51
Phoenixville, St. Peter's.....N	2,633.35	2,194.98	247.00	322.50	2,764.48	1,931.13	833.35
*Pottstown, Christ.....	1,000.00	1,000.00	3.00	.....	1,003.00	640.00	363.00
*Prospect Park, St. James'.....	275.00	301.85	3.00	50.50	355.35	211.11	144.24
*Quakertown, Emmanuel.....	165.00	234.87	3.00	1.65	239.52	205.73	33.79
*Radnor, St. David's.....	3,500.00	3,555.49	256.00	1,874.44	5,685.93	3,057.28	2,628.65
*Radnor, St. Martin's and Ithan.....	3,500.00	3,513.00	1,304.41	596.78	5,414.19	3,040.03	2,374.16
Ridley Park, Christ.....	1,850.00	1,059.78	52.50	86.47	1,198.75	807.76	390.99
Rockdale, Calvary.....	500.00	488.42	21.00	64.28	573.70	4.30	569.40
*Rockledge, Holy Nativity.....	700.00	830.77	15.00	1,061.40	1,907.17	575.33	1,331.84
*Rosemont, Good Shepherd.....	9,500.00	9,560.00	347.00	2,303.00	12,210.00	8,147.46	4,062.54
Royersford, Epiphany.....	100.00	37.00	.....	9.25	46.25	6.00	40.25
*Solebury, Trinity.....	35.00	35.00	.....	.....	35.00	35.00	.....
Southampton, St. Columba's.....	100.00	.....	.....	.....	.....	.....	.....
Springfield, Redeemer.....	.....	.....	4.50	.....	4.50	.....	4.50
*Stonehurst, St. Giles.....	200.00	282.05	23.00	9.00	314.05	129.35	184.70
Swarthmore, Trinity.....N	224.40	159.53	.....	296.51	456.04	249.89	206.15
Upper Merion, Christ.....N	732.97	665.00	8.58	88.82	762.40	360.00	402.40
*Valley Forge, Washington Memorial Chapel..N	215.90	315.52	.....	175.00	490.52	165.46	325.06
*Warwick, St. Mary's.....	35.00	35.00	.....	.....	35.00	20.00	15.00
*Wayne, St. Mary's Memorial.....	3,000.00	3,040.00	301.50	633.50	3,975.00	2,552.00	1,423.00
*Weldon, St. Peter's.....	450.00	573.67	23.00	95.00	691.67	255.20	436.47
West Chester, Ascension Mission.....	20.00	10.00	.....	.....	10.00	.....	10.00
*West Chester, Holy Trinity.....N	812.96	1,399.41	145.00	100.00	1,644.41	840.25	804.16
*West Manayunk, St. Andrew's.....	150.00	150.84	10.00	28.40	189.24	50.00	139.24
West Whiteland, St. Paul's.....	500.00	267.30	44.00	350.00	661.30	140.00	521.30
*Whitemarsh, St. Thomas'.....	6,100.00	6,323.63	705.50	5,329.00	12,358.13	4,912.18	7,445.95
*Willow Grove, St. Anne's.....	175.00	207.06	3.00	1.00	211.06	116.40	94.66
Wyncote, All Hallow's.....	2,800.00	2,268.72	80.50	339.00	2,688.22	1,712.44	975.78
*Wynnewood, All Saints'.....	3,000.00	3,000.00	20.00	375.70	3,395.70	2,760.70	635.00
*Yardley, St. Andrew's.....	220.00	227.25	.....	2.00	229.25	152.25	77.00
Miscellaneous.....	.....	4,070.53	1,343.51	19,876.70	25,290.74	75.07	25,215.67
Totals.....	\$398,482.34	\$387,478.18	\$40,954.91	\$132,277.02	\$560,710.11	\$272,862.63	\$287,847.48

February 19, 1926.

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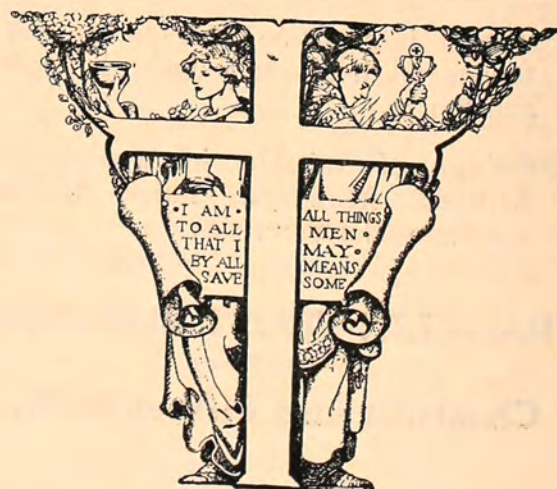
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIV. No. 6

PHILADELPHIA, MARCH, 1926

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THE BISHOP'S PAGE

THE EIGHTEENTH AMENDMENT

One of the great dangers of voluntary societies is that their position is frequently magnified beyond all reasonable proportion to their influence, and when an individual, in a voluntary society, gives his personal opinion it is interpreted by many as the opinion of all the members of the society and by many others as representing a Church in which the members of the voluntary society may be a negligible quantity.

The Church Temperance Society is such a voluntary society, and it does not officially represent the Protestant Episcopal Church and cannot speak for it. As one of its Vice-Presidents, I did not know that a statement was to be issued by the Secretary until it was published or I would have protested against his action. I have since followed the only course possible under the circumstances and resigned as one of the Vice-Presidents.

In the Diocese of Pennsylvania, I believe that our Church people generally approve the action taken at our Convention in 1924 that "It is the clear duty of every member of the Church to observe these laws (the Eighteenth Amendment to the Constitution of the United States and the laws enacted in its support) whether approving them or not, and to support the effort of all those in authority who are responsible for their enforcement."

At the Convention in New Orleans, October, 1925, the House of Bishops passed a resolution as follows: "Resolved, That facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the Prohibition laws and the Anti-Narcotic laws, which are so widely and cynically disregarded, and we call upon the people of our Church to set a good example of that obedience to law, without which no democracy can endure."

Whether citizens should obey or disobey the Constitution and laws of our country is not a debatable question. Whether Prohibition will, in the end, accomplish all that its proponents claim for it may in time become a debatable question, but it should have a

fair trial, and that means that the Constitution and laws of our country should be strictly enforced and honestly obeyed.

There are many laws which large minorities of our citizens do not approve. We all remember the time when the Republican Party was the great advocate of a high tariff and the Democrats as consistently opposed to it. When the tariff law was passed, it was strictly enforced and Democrats and Republicans alike obeyed. If it was found, after a fair trial, that it was not for the best interests of the country to have such a law, it was modified.

I do not personally believe that the Eighteenth Amendment to the Constitution will ever be repealed, but surely the proper thing is for every citizen to obey the law. If, after a period of years of strict enforcement and absolute obedience, the law-abiding people of our nation, who have been obeying the law, shall desire further change, they will impartially consider it.

In the meantime, it is our duty to obey the law, and when we speak of the attitude of the Episcopal Church in this Diocese the only authoritative voice of the Church is represented in the official action taken at our own Convention and the most representative counsel of the National Church is that given by the resolution adopted in the House of Bishops.

GOOD FRIDAY OFFERING

I sincerely hope that every Church and Mission in the Diocese will send its Good Friday Offering to the National Council for the work in the Holy Land.

As our leaders know, this money is used for the support of the work under Bishop MacInnes in Jerusalem and the East, and to support our American Educational Chaplain in Jerusalem who is appointed by our National Council.

The Chaplain, the Rev. Chas. T. Bridgeman, was for some years in this Diocese working under the Rev. Dr. Emhardt in Bucks County. He is now located in Jerusalem under the direction of Bishop MacInnes and Bishop Brent, teaching in the Armenian Seminary,

assisting at the English Cathedral, and bringing our American Church into helpful contact with the native Church and the Eastern Churches represented in the Holy City; among them the Armenian, Greek, Assyrian, Russian, Coptic and Abyssinian.

As a Diocese we should take a special interest in this work in the Holy Land, as one of our presbyters, the Rev. Dr. Emhardt, is the official in the National Council who has the supervision of it and I have the honor of being the representative of the American Church as

the Canon of the Cathedral of Jerusalem and also the representative of Bishop MacInnes in the United States.

The Good Friday Offering should be sent to Mr. Lewis B. Franklin, 281 Fourth Avenue, New York City, N. Y., marked "Good Friday Offering."

Let us remember the scriptural injunctions: "Pray for the Peace of Jerusalem," "As God has prospered us," "Make a certain contribution for the poor Saints which are at Jerusalem."

Schedule of Noon-day Lenten Services in Central City District

OLD CHRIST CHURCH

Mar. 1—Rev. Percy J. Stockman; Mar. 2—Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania; Mar. 3-5—Rt. Rev. Arthur W. Moulton, D.D., Missionary Bishop of Utah; Mar. 6—Rev. Geo. W. Lamb, M.D.; Mar. 8-12—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity, Phila.; Mar. 13—Rev. John L. Saunders, Rector, Church St. Jude and Nativity, Phila.; Mar. 15-17—Rev. Malcolm E. Peabody, Rector, St. Paul's, Chestnut Hill; Mar. 18-19—Rev. Addison A. Ewing, Rector, Gloria Dei (Old Swedes), Phila.; Mar. 20—Rev. A. D. Appleton; Mar. 22-24—Rev. Charles A. Jessup, D.D., St. Paul's Cathedral, Buffalo, N. Y.; Mar. 25-26—Rev. Robert Williams, Rector, Trinity Church, Princeton, N. J.; Mar. 27—Rev. Carl I. Shoemaker, Rector, Annunciation, Phila.; Mar. 29—Rev. N. V. P. Levis, D.D., Rector, Incarnation, Phila.; Mar. 30—Rev. Charles Townsend, Rector, Church of Good Shepherd, Rosemont; Mar. 31—Rev. Franklin Joiner, Rector, St. Clement's, Phila.; Apr. 1—Rev. F. M. Taitt, S.T.D., Rector, St. Paul's, Chester; Apr. 2-3—Rev. Louis C. Washburn.

BROTHERHOOD OF ST. ANDREW

Garrick Theatre, Chestnut and Juniper Streets

Mar. 1-6—Rt. Rev. George W. Davenport, D.D., LL.D., Bishop of Easton, Md.; Mar. 8-12—Rt. Rev. Granville G. Bennett, D.D., LL.D., Bishop of Duluth; Mar. 13—Rev. Stanley R. West, Rector of Calvary Church, Conshohocken; Mar. 15-19—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York; Mar. 20—Rev. John R. Hart, Jr., Chaplain, Chapel of the Transfiguration, University of Pennsylvania; Mar. 22-26—Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky; Mar. 27—Rev. Edward H. Bonsall, Jr., Diocesan Missioner; Mar. 29-Apr. 2—Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina; Apr. 3—Rev. J. Jarden Guenther, Church of the Saviour, West. Phila.

Seats on ground floor of the theatre will be specially reserved for men.

ST. STEPHEN'S CHURCH

Mar. 1-5—Rev. Murray W. Dewart, Rector, Christ Church, Baltimore; Mar. 6—Rev. Allen R. Van Meter, Rector, Calvary, Germantown; Mar. 8-12—Rev. Percy G. Kammerer, Ph.D., Rector, Trinity Church, Pittsburgh; Mar. 13—Rev. Henry B. Kirkland, St. Nicholas Avenue Presbyterian Church, New York; Mar. 15-19—Rev. Charles Wood, D.D., Washington, D. C.; Mar. 20—Rev. A. H. Haughey, Rector, St. Mary's, Ardmore, Pa.; Mar. 22-26—Rt. Rev. Philip Cook, D.D., Bishop of Delaware; Mar. 27—Rev. Harry St. Clair Hathaway, Dean, Pro-Cathedral, Phila.; Mar. 29—Rev. Malcom E. Peabody, Rector, St. Paul's, Chestnut Hill; Mar. 30—Rev. Granville Taylor, Chapel of the Mediator, Phila.; Mar. 31—Rt. Rev. Frank DuMoulin, Rector, Church of the Saviour, Phila.; Apr. 1-2—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.; Apr. 3—Rev. J. L. Hady, Rector, St. Paul's, Doylestown.

LENTEN BIBLE LECTURES AT ST. LUKE-EPIPHANY

The Rev. Royden Keith Yerkes is conducting the course of Monday Afternoon Bible Lectures which for many years has been an outstanding feature of the Lenten season at the Church of St. Luke and the Epiphany, 13th street below Spruce, Philadelphia.

For the past twenty years the course has been conducted by the rector of St. Luke and the Epiphany, the Rev. D. M. Steele. This year Dr. Steele decided to utilize Dr. Yerkes' ability to meet the increased interest. The lectures by Dr. Yerkes started on the first Monday in Lent. Dr. Steele extends a cordial invitation to all to come, any or all Monday afternoons. The lecture begins at 5 o'clock.

Dr. Yerkes' general topic is "Beginnings of the Christian Story" and includes research into the literary and his-

torical backgrounds of the New Testament, with reference to parables, miracles, apocryphal stories and racial origins.

ROUMANIANS OBSERVE WASHINGTON'S BIRTHDAY

The Assembly Hall of St. John's, Northern Liberties, was the scene of interesting patriotic exercises on the evening of Washington's Birthday. The meeting was gotten up entirely by the people of the neighborhood under the leadership of the Roumanian American Citizens' Union. The Archdeacon, the local Roumanian Orthodox Priest and the Roumanian Baptist Minister were given seats of honor on the platform. Excellent music was furnished by a local Hungarian band of eight pieces. After the National Anthem had been sung and some songs by the Roumanian choir, a little four-year-old girl in a

pretty Roumanian costume was lifted to the stage by her proud father and recited a piece about George Washington. The clergy present made speeches appropriate to the day. The aims of the Citizens' Union were set forth: To promote good citizenship, to assist in naturalization, to spread the knowledge of American laws and institutions among the foreign born and to promote civic betterment. The principal address of the evening was made by Rev. Anderson, President of the Bloomfield, N. J., Seminary, who spoke on his experiences as an emigrant from Sweden and his early life in the forests of Minnesota.

"You want to be true, and you are trying to be. Learn these two things: never be discouraged, because good things get on slowly here, and never fail to do the good which lies next to your hand."—George MacDonald.

Special and Stated Meetings in March

Following is a list of scheduled meetings of various organizations of the Church to be held in March, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL EVENTS

March 1.—Bishop Garland addresses meeting of clergy and laymen under auspices of the Church Club, at 8 o'clock, in Assembly Room. Subject: "Mexico." Supper for members and their guests at 6.30 o'clock.

March 2.—Mission Study Alumni Devotional Meeting, 2.30 P. M. Rev. B. N. Bird, Conductor.

On first four Tuesday evenings in March, from 5.30 to 8.45 o'clock Diocesan Assembly of Junior Brotherhood of St. Andrew conducts a Boys' Work Institute. (Program printed elsewhere in this issue.)

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11 A. M.; Normal Mission Study

Class, 10.30 A. M., Churchwoman's Club Room, Class ends March 22nd.

Wednesdays.—Officers of Woman's Auxiliary of Diocese, 12.30 P. M.

Thursdays.—The Church Normal School, 5.15 to 10 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Dept. of Finance, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce St.

First Tuesday.—Standing Committee, 4 P. M. Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M., Holy Trinity Parish House.

Second Monday.—House of Holy Child, 2.30 P. M.; Church Schools Commission, 4 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Farm School Managers, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Dea-

coness House, 11 A. M., 708 Spruce St.; St. Agnes' House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Free and Open Church, 4 P. M.; Board Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—City Mission, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 2.30 P. M., Holy Trinity Parish House; Church Farm School Trustees, 3 P. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Tuesday.—Dept. of Religious Education, 3.30 P. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Friday.—Church Periodical Club, 11 A. M.

SERVICE IN JERUSALEM

One of the recognized events of the year in Jerusalem is the service in St. George's Cathedral in December, on the anniversary of the surrender of Jerusalem by the Turks to the British. Last December it was attended by the Greek Patriarch, who read the Gospel in Greek; the Armenian Patriarch, who said one of the prayers in Armenian; the Bishops of the Syrian Jacobite and the Russian Churches, the Superior of the Goptic Church and the Abyssinian Abbot. Bishop MacInnes preached in English, afterward giving the substance of the sermon in Arabic.

A single Indian mission in Utah had more baptisms in 1925 than all the rest of the District of Utah. This is the Church of the Holy Spirit, at Randlett, where the Rev. W. J. Howes reports 105 baptisms. This is two more than the whole district including Randlett reported in 1924. Archdeacon Bulkley writes that there was not standing room at any of the Christmas services at Randlett and White Rocks, the Indians crowding in until every space was filled.

Archbishop Benson had a rule written and pasted in the drawer of his writing desk, "Not to answer for twenty-four hours any letters which on any account made his heart beat faster."

A WARNING!

The Rev. Robert J. McFetridge asks that the Clergy be warned against a man who makes it one of his practices to visit the Clergy in this and other Dioceses and by working on their sympathy obtain financial aid. The man, Mr. McFetridge says, is a fraud. The visitor is described as being about 5 feet 8 inches in height, weighing about 170 pounds, round face, smooth shaven, iron gray hair, and usually wears glasses. He has an easy quiet manner and talks with a refined accent. He appears to be about 55 or 60 years of age. He usually introduces himself as coming for advice and then tells some sort of a sad story, usually winding up with a request for transportation. Four years ago Mr. McFetridge had an experience with him. Two years later he turned up in St. Louis and recently he turned up in this city.

RHODES SCHOLARS CHURCHMEN

Of the thirty-two Rhodes Scholars elected last December, seven are members of the Episcopal Church. Information is lacking about one of the thirty-two, but as he comes from a Presbyterian Theological Seminary, the chances are against his bringing our number up to an even fourth of the whole.

CONFERENCE OF LIBERALS

On February 8th and 9th, Liberal Clergymen to the number of about one hundred and fifty came from all parts of the Province of Washington as the guests of the Rector and Vestry of St. Stephen's Church, on Tenth Street above Chestnut. Sessions were held on the afternoon and evening of the 8th and on the morning and afternoon of the 9th, on which day St. Stephen's entertained the delegates at lunch in the Community House. All types of Churchmen were represented in the gathering, and some of the best scholarship in the Church was exhibited in the papers that were read. Two of the clergy of the Diocese, Rev. George C. Foley and the Rev. Carl E. Grammer, upheld the honor of this Diocese for sound learning by the splendid contributions which they made, Doctor Foley reading a masterly study of the relation of Liberal theologians to the Modernist movement in the Roman Catholic Church, and Doctor Grammer presenting a learned and intensely sympathetic study of Mysticism. In addition to these, papers were read by Rev. Dr. Karl Reiland, Rector of St. George's Church, New York City, on "Liberalism and Evangelicalism"; by Rev. E. Clowes Chorley on "Liberalism and Anglo-Catholicism"; by Rev. Dr. A. G. Cummins on "Liberalism and Church Legislation," and by Rev. C. G. Twombly on "Liberalism and Legislation."

BISHOP CONSECRATES CHAPEL OF EPISCOPAL ACADEMY

The new temporary chapel of the Episcopal Academy, the gift of a friend of the historic school, was Consecrated by Bishop Garland on Saturday morning, February 20th. In the Chancel with the Bishop assisting in the service were the Rev. John H. Mockridge, Vice-President of the Board of Trustees of which the Bishop is President; the Rev. Albert H. Lucas, Chaplain and Assistant Headmaster of the school, and the Rev. Howard M. Stuckert, a member of the teaching staff. Edward S. Buckley, Jr., Secretary of the Trustees, read the Sentence of Consecration.

The congregation included officials and teachers, pupils and their parents and friends of the Academy. Dr. Mockridge in a brief address explained the purpose of the Chapel. During the Academy's long history the chapel services have been conducted in the Academy proper. The erection of a chapel building is that the school may have a spiritual center set apart and consecrated to spiritual purposes. The temporary chapel is to serve until a permanent building is provided.

THIS PARISH PROVIDES A HOME FOR STUDENTS

Last autumn, St. Margaret's House, located within the grounds of St. Luke's Church, Germantown, was opened as a hostel for young men students, under the direction of the rector of the parish.

Because of endowed funds, the house is able to offer exceptional advantages. Each student has a private room, furnished. Light and the laundering of bed linen are provided, as well as all meals (except luncheons, Monday to Friday, inclusive) for the small sum of \$10 per week.

At present a dozen young men are enjoying the privileges of the house. Inasmuch as the house will accommodate at least twenty men comfortably, there is at present room for several more.

The rector will be glad to receive applications, either for present admission or from those who might desire to come next autumn. Students of any school will receive consideration. Members of clergy or Church families will, of course, be given preference, and students for Holy Orders special preference.

St. Margaret's House is a large, stone mansion, Tudor-Gothic type. The first floor provides large recreation and common rooms, as well as a most attractive dining-room. The second and third floors provide the many individual private rooms. The house is under the management of a very capable, experienced and kindly woman.

Church Normal School in Diocese Offers Correspondence Course in Teacher Training

As an expansion of the Church Normal School in the Diocese, which school is completing its most successful year, announcement has been made of the opening of a course in Teacher Training by the "Correspondence Method."

The Rev. Benjamin N. Bird, chairman of the Commission of Teacher Training of the Diocesan Department of Religious Education, has requested the Clergy and Superintendents of Church Schools in the Diocese, to bring to the attention of Church School teachers and others who may be interested, the opportunities for Teacher Training offered by the Correspondence Method. The course is devised for those who live in more or less remote communities or who cannot attend training centers.

The method, it is pointed out, is extremely simple. Enrollment may be made at any time. A student chooses from subjects on a list, the books to be studied.

"After careful reading and studying at least ten hours on each subject," the Commission's notice reads, "the examination questions (found in the text books, or where they are not so given, furnished by the Commission on Teacher Training), may be written (without reference to the text books). The papers are then sent to the Commission on Teacher Training, with twenty-five cents to cover postage. Certificates are awarded by the National Department of Religious Education upon the successful completion of each unit, and a diploma is given after twelve units have been earned."

If there is any way the Commission may help in establishing the Correspondence School or a Training Class in any parish, Clergy and school superintendents are invited to communicate with the Rev. Mr. Bird, Chairman of the Commission, who will be glad to render any assistance he can.

CHURCH CONGRESS MEETING

Through the Rev. Samuel M. Dorrance, General Secretary of the Church Congress, which will meet in Richmond, April 27-30, the Executive Committee of the Congress, forwards the program of topics and speakers. The Congress will meet in the Jefferson Hotel Auditorium.

Under the caption of "Popular Meetings" the topics and speakers arranged are as follows:

Tuesday evening, "The Church and War." Speakers, Brigadier-General Harry A. Smith, Rt. Rev. Paul Jones, Rt. Rev. G. Ashton Oldham.

Wednesday evening, "What Message Has Evangelical Theology for Our Day?" Speakers, Rev. W. Russell Bowie, N. Y.; Rt. Rev. Beverley D. Tucker.

Thursday evening, "What is Loyal Churchmanship?" Speakers, Rev. George Craig Stewart, Evanston, Ill.; Rev. Frank Nelson, Cincinnati.

Friday afternoon, "The Place of Mysticism in Religion." Speakers, Rev. J. G. H. Barry, New York; Rev. Robert W. Norwood, New York.

Round Table Conferences will be held Thursday and Friday mornings. Topics for Thursday and the speakers: "The New Psychology and Christian Discipleship," Rev. Leonard Hodgson, General Theological Seminary; Rev. Angus Dun, Episcopal Theological School and Rev. Pryor McN. Grant, Padre of Toc H. Friday morning topic and speakers: "Standards of Success in the Church," Rt. Rev. Philip Cook, Rev. William Way, Charlestown, S. C.; Rev. Elmore McN. McKee, New Haven, and Rt. Rev. Wilson R. Stearly.

"The Church and Marriage" is the topic for a Wednesday afternoon Conference, limited to the Clergy. Speakers at this conference will be Professor Hornell Hart, Bryn Mawr College, and Rev. Charles H. Lathrop, National Council Social Service Dept.

GOALS FOR PHILADELPHIA

The Fourth All-Philadelphia Conference on Social Work will be held from March 15th to 18th inclusive. The program this year is an attempt to set forth "Goals for Philadelphia" in terms of Health, Recreation, Family Welfare and the Prevention of Crime and Delinquency. The subjects for the four days of the Conference are:

"How Shall Philadelphia Treat Offenders?"

"Where and How Shall Philadelphians Play?"

"How Can Philadelphia Best Help People Out of Trouble?"

"How Shall Philadelphia Achieve Health?"

This is an All-Philadelphia project and is participated in by virtually every social and civic organization of the city.

Officers of the Conference are: Mrs. Louis C. Madeira, Chairman; Charles Edwin Fox, First Vice-Chairman; Mrs. Charles J. Hoban, Second Vice-Chairman; Albert P. Gerhard, Treasurer, and Clara E. Farr, Secretary.

Programs of the Conference may be obtained from the Conference Office, Room 302, 311 South Juniper Street. (Telephone: Walnut 4562.)

Confirmation Appointments March to Easter Day

March 2.—Tuesday.

Evg.—Phila., St. Elisabeth, Bishop Moulton.

March 3.—Wednesday.

Evg.—Phila., Mediator, Bishop Garland.

Evg.—Phila., St. Cyprian, Bishop Moulton.

March 4.—Thursday.

Evg.—Phila., Covenant, Bishop Garland.

Evg.—Stonehurst, St. Giles, Bishop Moulton.

March 5.—Friday.

Evg.—Hulmeville, Grace, Bishop Garland.

Evg.—Phila., St. Titus, Bishop Moulton.

March 7.—Third Sunday in Lent.

A. M.—Phila., Redemption, Bishop Garland.

A. M.—Phila., Holy Comforter Memorial, Bishop Moulton.

P. M.—Phila., Transfiguration Chapel, Bishop Moulton.

Evg.—Phila., St. Mark, Frankford, Bishop Garland.

Evg.—Phila., St. Andrew, West, Bishop Moulton.

March 9.—Tuesday.

Evg.—Phila., Prince of Peace, Bishop Moulton.

March 10.—Wednesday.

Evg.—Rosemont, Good Shepherd, Bishop Garland.

Evg.—Phila., Atonement, Bishop Moulton.

March 11.—Thursday.

Evg.—Chester, St. Paul, Bishop Garland.

Evg.—Phila., Holy Comforter, West, Bishop Moulton.

March 12.—Friday.

Evg.—Jenkintown, Our Saviour, Bishop Garland.

Evg.—Phila., Calvary, West, Bishop Moulton.

March 14.—Fourth Sunday in Lent.

A. M.—Phila., Holy Apostles, Bishop Garland.

A. M.—Bala., St. Asaph, Bishop Moulton.

P. M.—Cynwyd, St. John, Bishop Moulton.

Evg.—Phila., St. Simon Cyrenian, Bishop Garland.

Evg.—Phila., St. Andrew, Manayunk, Bishop Moulton.

March 16.—Tuesday.

Evg.—Phila., St. Paul, Overbrook, Bishop Garland.

Evg.—Clifton Heights, St. Stephen, Bishop Moulton.

March 17.—Wednesday.

Evg.—Phila., Transfiguration Mission, Bishop Garland.

Evg.—Morton, Atonement, Bishop Moulton.

March 18.—Thursday.

Evg.—Kennett Square, Advent, Bishop Moulton.

March 19.—Friday.

Evg.—Cheltenham, St. Aidan, Bishop Garland.

Evg.—Swarthmore, Trinity, Bishop Moulton.

March 21.—Fifth Sunday in Lent.

A. M.—Bryn Mawr, Redeemer, Bishop Garland.

A. M.—Phila., St. Stephen, Bishop Moulton.

P. M.—Phila., St. Luke-Epiphany, Bishop Moulton.

Evg.—Phila., Incarnation, Bishop Garland.

Evg.—Phila., St. Jude-Nativity, Bishop Moulton.

March 23.—Tuesday.

Evg.—Willow Grove, St. Anne, Bishop Moulton.

March 24.—Wednesday.

Evg.—Darby, All Saints, Bishop Garland.

Evg.—Hatboro, Advent, Bishop Moulton.

March 25.—Annunciation B. V. M. (Thursday).

P. M.—Phila., Home of Merciful Saviour, Bishop Garland.

Evg.—Phila., St. Luke, Germantown, Bishop Moulton.

March 26.—Friday.

Evg.—Highland Park, Holy Sacrament, Bishop Garland.

Evg.—Chester, St. Luke, Bishop Moulton.

March 27.—Saturday.

P. M.—Wayne, St. Mary, Bishop Moulton.

March 28.—Sunday Next Before Easter.

A. M.—Phila., St. Peter, Bishop Garland.

A. M.—Phila., Resurrection, Bishop Moulton.

A. M.—Phila., The Saviour, Bishop DuMoulin.

P. M.—Eddington, Christ, Bishop Moulton.

Evg.—Phila., St. Barnabas, Haddington, Bishop Garland.

Evg.—Glenside, St. Peter, Bishop Moulton.

March 30.—Tuesday Before Easter.

Evg.—Collingdale, Trinity, Bishop Garland.

Evg.—Chester, St. Mary, Bishop Moulton.

March 31.—Wednesday Before Easter.

Evg.—Phila., Grace, West Phila., Bishop Garland.

Evg.—Phila., Holy Trinity, Bishop Moulton.

April 1.—Thursday Before Easter.

Evg.—Phila., Christ, Germantown, Bishop Moulton.

April 3.—Easter Even.

P. M.—Phila., St. Mark, Bishop Moulton.

CONFIRMATIONS, JANUARY 29 TO FEBRUARY 21, INCLUSIVE

Jan.

29. Phillips Brooks Chapel . . . 17

31. All Souls, Philadelphia . . . 8*

31. Emmanuel, Kensington . . . 6

Feb.

7. Trinity, Oxford . . . 13**

7. Trinity, Crescentville . . . 4

7. Zion, Philadelphia . . . 14

9. Christ, Franklinville . . . 19

10. Advocate . . . 34

11. Church House Chapel . . . 2

11. St. Bartholomew, Phila. . . 16

14. St. John, Norristown . . . 16

14. All Saints, Moyamensing . . 27

14. Crucifixion . . . 11

14. St. James, Phila. . . 18†

14. St. Mary, Ardmore . . . 22

17. All Hallows, Wyncote . . .

17. St. Monica . . . 7

18. St. Matthew . . . 34

19. St. Paul Memorial, South

Philadelphia . . . 33

19. St. Simeon . . . 28

21. Good Shepherd, Kensing-

ton . . . 14

21. St. Bartholomew, Wissi-

noming . . . 13

21. Annunciation . . . 11

21. Holy Trinity Chapel . . . 10

21. St. Luke, Bustleton . . . 1††

*1 received.

**3 received.

†2 received.

††1 received.

The Rev. E. C. Young, D.D., the well-known minister-in-charge of Phillips Brooks Memorial Chapel (Holy Trinity Parish), Philadelphia, conducted a very successful Preaching Mission from Sexagesima Sunday, February 7th, to Quinquagesima Sunday, February 14th, at St. Mark's Church, Charleston, S. C. (the Rev. C. A. Harrison, M.A., rector). St. Mark's Parish is the largest colored parish in the Diocese of South Carolina.

Trinity Memorial Church, Ambler, Pa. (The Rev. W. Filler Lutz, rector), reports one of the best years in its history. The financial condition is the best in many years and the attendance the largest. There were two Confirmation Classes presented in 1925, one in February and one in November.

The Church News

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ARTICLE XXIV, A LAYMAN'S PLEA

Ere the Thirty-nine Articles go to their last resting place beside the "King's Book," the "Homilies" and other honored but dust-covered relics of the Reformation, it might be well to preserve as a motto for students of divinity the title of the twenty-fourth article, "*Of speaking in the congregation in such a Tongue as the people understandeth.*" Not that men now read the service in Latin and have to be prohibited, but because some sermons are so replete with theological terms that they are no more intelligible to the ordinary man than Latin. Preachers have a habit of forgetting that they are specialists, and consequently speak the technical language of their profession, which to a large extent is not understood by the average layman. What would a congregation of clergymen think of a physician who should make an address to them in the same medical language that he used in the class-room of the medical college? Or what use would it be to an audience of farmers for an agent of the Department of Agriculture to lecture to them on "the Dentition of the Rodentia," instead of telling them how to get rid of rats. They might wonder at his sesquipedalian scientific terms, but they would be none the better for all his learning. Yet that is exactly what some clergymen do when they talk to the average congregation about "Christology," or "Apocalyptic," or quote "The Fathers." And that also is what the average Confirmation Manual which is offered to children of twelve or fourteen years of age does. Sandwiched in between two plain answers from the Catechism will be a long and abstruse quotation from Origen or Tertullian, or references to Arianism and Appollinarianism. One is reminded of the story of the old English parson of more learning than sense, who after delivering a long discourse to a rapidly decreasing congregation of rustics, looked up from his manuscript and said, "And here I fancy I hear some one say, 'You have Tertullian against you on that point.'"

Why should not the clergy recognize the fact that even though they do not have the honor of it, they are in a sense specialists, and that the technical language of their profession has to be translated into the familiar phraseology common to all human life in order to be understood by the people? Even the most cultured audience can appreciate the deepest doctrine if it is brought up from the depths and put upon the level of their thinking and expressed in the homely vernacular of the market-place rather than the erudite and recondite language of the library. That does not mean that laymen want sermons in slang or in the jargon of the advertising fraternity. God forbid that the clergy should ever take to "selling" religion in the pulpit, or try to "put across" its message as Spearmint is put before the public. That savors too much of the things of this world, and we laymen get enough of that through the week. We want doctrinal sermons; we both need and desire them. But all too often when the clergy do preach doctrine they dress it in such an antique thought-form and in such abstruse theological language that we do not know what they are talking about, and wonder whether they understand themselves. Even the meaning of such a common theological term as "grace" is not clear to many of us. What we ask is that when preachers talk about "grace," and "persons," and antinomian," and "eschatological," and so on, they define their terms "in such a tongue as the people understandeth."

APPALLING

Undoubtedly some of the most startling statements and serious charges made in Philadelphia in a long time were contained in the paper which the Rev. Clifford G. Twombly of Lancaster read before the recent conference of Liberal Churchmen. It filled many men with horror and dismay to hear his disclosures of the demoralizing character of the burlesque shows, the obscenity of many sex-story magazines, and the dangerous suggestiveness of over half of the moving-pictures. Never were there presented stronger reasons for the existence of our Social Service department, and for its ardent support by Church people; for it is to this department that we must look for assistance against the flood of filth that is threatening to overwhelm us.

PICTURES

When he has chosen them himself the pictures on a man's wall may reveal much of his character. If ancient matrons and red-faced sires predominate, or if beautiful actresses and stately screen-stars look down upon him, or if he prefers to gaze upon heroes of the battlefield or the rostrum when he raises his tired eyes from his desk, or if the four walls of the room are filled with scenes from the chase or the athletic field—we judge his character accordingly. In

the light of that fact it is significant to read the report that Mahatma Ghandi, the most famous man in India has only two pictures on the walls of his room, both of which are scenes in Holy Week, one of the Crucifixion and the other of Christ Washing His Disciples' Feet. When a great man who has refused to accept Christianity, deliberately selects as the only pictures which will inspire him to a higher life, not any subjects from his own religion but two from the last week in

Our Lord's life, it is a tremendous tribute to the unique emotional power of the events in Holy Week. This man who has moved millions as few men in history have ever done, is himself most inspired and moved by the picture of Christ humbling Himself in the Upper Room. It would seem to indicate also that this "unbeliever" thinks that believers in Christ have made too little of the Washing of the Disciples' Feet.

Memorial Service for Deaconess Sanford

A Memorial Service to Deaconess Caroline Hamlin Sanford, who died December 30 last, was held on Friday morning, February 19, at the Church Training and Deaconess House, 708 Spruce street. Bishop Garland officiated, assisted by the Rev. J. De Wolf Perry and the Rev. Lucien M. Robinson.

After the Celebration addresses were made by Dr. Perry and Dr. Robinson. In his address Dr. Robinson, who was associated with Deaconess Sanford in her work at the Church Training and Deaconess House from the beginning, spoke of her life.

"Two factors," Dr. Robinson said, stand out very prominently in the life of every person, inheritance and environment. "Happy is the one who has these in good measure. I think it is Oliver Wendell Holmes who said every child ought to have the privilege of selecting his own parents. Had Miss Sanford had this choice, I am sure that she could not have chosen better than Providence chose for her. She was born on February 11th, 1854, in Holy Trinity Rectory, Brooklyn, her grandfather's home. Her entire life was closely connected with clerical influences. Her grandfather, Dr. Lewis, being an eminent clergyman of the time, whose memory still lingers with us on account of the prayers he composed for family life. Her father, also a clergyman in Brooklyn at that time, was one of those who went out with Dr. Breck to found the mission in Minnesota. On his return the Civil War broke out and he became a Chaplain in the Army. Miss Sanford's mother was a most saintly character, her presence was a blessing. All her life she was keenly interested in young people and a worker among them.

"From childhood Deaconess Sanford was student. She kept pace with her brothers who were preparing for college, taking the same lessons and doing the same work which they did. She was confirmed when eleven years old and a little later took up work as a Sunday School teacher. From that time on she found Sunday School work one of her greatest joys. Her last work was preparing the lessons which were used on the Sunday after she died.

"At seventeen Deaconess Sanford went into a business office. She always considered this executive training of great value in her future work. At twenty her life as teacher began when she became Head of the English Department of St. Margaret's School, Waterbury, Conn., remaining there for five years. At that time Bishop Whitaker, Bishop of Nevada and Utah, was seeking for some one to be head of a girls' school which he wished to establish in Reno. Deaconess Sanford undertook the work and remained until the death of her father, when she returned East. In 1889 she was made Head of St. Mary's Hall, Faribault, one of the largest girls' schools of the Church. Here she worked very happily and most successfully until Bishop Whitaker again asked her to sacrifice an established position for an experiment he wished to make. In 1891 Deaconess Sanford came to Philadelphia to undertake the work of this Institution. She began here not only as a House Mother, as we called it in those days, but as a student. She took the regular course and graduated from the School. She never gave up studying as long as she lived. From the Archbishop of Canterbury she obtained the degree of Student in Theology. She went to England to study the work and training of deaconesses there. For twenty-two years she devoted her best efforts to the development of the School and her blessing will be upon this House forever."

Dr. Perry in his address said:

"If I were to attempt to give an epitome or summing up of the life of Deaconess Sanford I would take the words of St. Paul in his Epistle to Titus—'Ready for every good work.' That is what her life has been from the beginning. Her readiness and preparation began in her father's house under his spiritual training and teaching. Realizing her trust in God's guidance, I feel the words 'In all thy ways acknowledge Him and He will direct thy path' must have been very near to her heart. She looked to and waited upon God for the opportunity which He might give and for the calls to work which she might receive from Him,

never choosing her own will or her own way. Who could have anticipated for that girl in that Rectory the life of labor which lay before her? She certainly had no idea of it but she took each step in faith as it was disclosed to her, looking up to Him Whom she trusted to enable her to do the work which was at hand, and using that as a preparation for the next work which might be demanded of her.

"I recall that in one of her Annual Reports as House Mother and Head Deaconess she spoke of the need of an institution for advanced Post Graduate work where our students could go and learn still more of the work to which they were devoting themselves. Within a year of that time St. Martha's House was offered and opened and you know how under its efficient management it has rewarded that suggestion and effort. Due to its wise direction and guidance how many of our graduates have gone forth to do their work in a larger way than they could otherwise have done.

"Deaconess Sanford continued in her work here until it was clearly revealed to her that it must be surrendered. She took some months for her decision. The change came in the middle of the year, and it was Epiphany before the new House Mother could take up the work. It is significant of the efficiency with which this work was organized that all went on in the interval before the new worker could come as if it had not lost its superintendence. Deaconess Clarke carried on the work as if there had been no interval between the two.

"When we used the words, 'With angels and archangels and all the company of Heaven,' my mind went to those who stand around the great white throne and I thought of her as a warrior who had laid off her armour and who had received her crown. Although Deaconess Sanford is no longer visibly present, we know that she is still in that one communion of which we are all one in Christ. She needs no memorial. Like the inscription to the architect of St. Paul's, London, 'If you would see his monument look around you'—the seeds which Deaconess Sanford planted

(Continued on page 224)

The Church and the Holy Scriptures, V.

BY THE REV. FRANCIS C. HARTSHORNE, M.A.

[This is the fifth of a series of articles by Mr. Hartshorne, prepared especially for "The Church News." The fourth appeared in the issue of last month and the others in the preceding issues.—Ed.]

As was pointed out last month, the preface to the Gospel of St. Luke makes it clear that the first three Gospels were not regarded by their authors or by their contemporaries as revealing anything that was not already known, for they were summaries of what was commonly believed among Christians. The Gospels and other books of the New Testament were not finally accepted by the Church so much because of any special reverence towards or theory about the men who wrote them, as because what they contained was felt to be what Christians believed. And there is every reason to suppose that the same was the case with the books of the Old Testament, especially the historical ones. Like St. Luke, their unknown authors appear to have simply aimed to set down what was commonly believed at the time, making use of whatever material was available in the way of earlier writings. The real work of the Holy Spirit was always long prior to the writing of any Scripture, and was in leading large numbers of men to those thoughts about God that appear in the books of Scripture. Thus the words, "In the beginning God created the heaven and the earth" should not be regarded as explaining how the Hebrews came to believe in God as the Creator, but, as showing that, at the time Genesis was written, and probably for long before, the Hebrews did believe that. The books of the Old Testament were not text books handed down by God to teach the Hebrews new beliefs about God, but, as all the text books really are, were summaries of what was believed at the time.

There is nothing that will do so much to help us to understand the books of the Old Testament, and that will remove so many of the difficulties that arise in connection with them, as reminding ourselves, when reading them, that they contain what the Hebrews thought, about God, the world and the universe, say, two thousand, five hundred years ago, and that there is no reason whatever why our thinking should be made to conform to their thoughts. For example, in the account of Creation in Genesis it is said that on the second day God created the firmament, whose purpose was to divide the waters that were under the firmament from the waters that were above the firmament. But what and where is this firmament? It can't be the sky, for we know that the sky is nothing but space, sometimes tinged with color, the 'Blue Empyrean' of the poets. It can't be the stars, for the stars

were not made until the fourth day. And what can be meant by the waters under and above the firmament? "The firmament on high" of Addison's fine Hymn begins to seem more specious than spacious. Why does the account speak of God's creating something we don't believe exists? The answer to that is, because the Hebrews thought it did exist, and therefore must have been made by God. We find from the Bible itself, and from other ancient literature, that the Hebrews thought that there was a solid arch over the earth, on the under side of which the heavenly bodies pursued fixed courses, and above which was the supply of waters from which rain came down through openings, or windows in the firmament. The earth they thought was a flat island, floating in a great sea of waters, "the waters that are under the earth" of the Second Commandment. If a man says that he accepts the Genesis account of Creation then he must accept the Genesis idea of the world and the universe; he must think he is living on a flat, floating island, and that the sun, moon and stars are only a few miles up, and that the rain comes from above them! If he can do that, he can probably believe with the Chinese that an eclipse is due to the great dragon trying to swallow the sun!

But when we remember that Genesis contains what Hebrews thought twenty-five centuries ago, we realize that of course the account will not represent what we think, for if it suited them, with their ideas of the world and the universe, it cannot possibly suit us who have such different ideas of those things. And the same is true of everything else; we cannot think the thoughts of those ancient Hebrews, except to a most limited extent. Even many of their thoughts about God are quite foreign to our ways of thinking about Him. All ancient peoples thought of their gods as much more closely resembling human beings than is our habit of mind. For example, we see from the account in Genesis, that the Hebrews thought that God could not work in the dark, any more than a man can, and that therefore He first of all created daylight, so that He might see what He was doing; and they thought He knocked off work at the end of each day, and finally took a rest over the week-end. He makes the animals, and brings them to Adam to see what he will call them. He gives Adam an anaesthetic, and takes out a rib and closes up the incision and makes the rib into a woman, and brings her to Adam. He walks in the garden, in the

cool of the day, and holds a trial over Adam and Eve and the Serpent, and pronounces sentences upon them. He "smells a sweet savour" when Noah offers a sacrifice. He "comes down," at the time of the building of the tower of Babel, to see what it is that men are trying to put over. All this is what is called "Anthropomorphism", that is, thinking of God as if he were a magnified, immortal Man. Why not? All ancient peoples thought of their deities in that way because they could not think of them in any other way. The distinguishing thing about the anthropomorphism of the Hebrews is that it never went to the length of attributing coarse or immoral actions to God, as was so often the case with the heathen in their thoughts about their gods. The righteousness of Jehovah was almost an obsession with the Hebrews, whereas the Greeks made Jupiter, the father of their gods, an old rake. We can't follow the ancient Hebrews in many of their ideas about God, but we can and should share with them their conviction that He alone created, and that He is righteous altogether.

It was stated in last month's article that Genesis is a compilation of at least two earlier documents, each with its characteristic conceptions of God and of man's duty, and that, to a certain extent, it is possible to pick out the portions that belong to the separate sources. It has long been realized that there are two distinct accounts of Creation. Any one can see them "with half an eye," as the saying is, if he will just read the whole of the first chapter, and three verses of the second chapter, and then begin again at the fourth verse of the second chapter and finish that chapter. He will find that the second set of verses really tells the story of Creation over again, and by no means in the same way as in the first account. In the first account all plants and animals are made before man; in the second account man is made before plants and animals. And there are other differences of the same kind, but the most interesting differences are in the whole conception of God and of Man. And those differences arose out of the different circles in which the accounts originated.

For it is generally supposed that these two earlier documents of which Genesis is the compilation, came down, the one, through the circle of the Priests, and the other through that of the Prophets. The first account of the Creation is from the point of view of the Priests. Theirs was the circle in which such

learning and science as there was in those days were developed and handed down. They kept the calendar for the people, and for that purpose studied the movements of the heavenly bodies. They gave the people directions in regard to their religious duties, and they decided many disputes. As time went on it was they who, more than any others 'bore rule' over the people. It is natural, therefore, that it should be in their account of the Creation that there should be mention of the creation of the sun, moon and stars, and that it should be stated that God ordained that they should be for "signs and for seasons, for days and years."

Another characteristic of the Priests' account of Creation is the reason assigned for the creation of man. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The purpose of the creation of man, according to the Priests' account, was that the earth might have a ruler, and man is the image of his Creator because, as God has dominion over the whole universe, so man has a domain over which he rules supreme, the earth. The creation of woman is treated as merely incidental, and mentioned almost as an afterthought; "So God created man . . . male and female created He them." The female was necessary for the propagation of the race. And God starts them off with this commission; "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." It should be noted that the things man is commanded to do are just those which he would naturally want to do. There is no suggestion that man should control his desires in obedience to the will of God. Indeed, the command to multiply and fill the earth and subdue it reminds us what many Germans, before the War, believed their "good old German God" had predestined them to do!

When, however, we read the account of Creation that is supposed to have come down through the Prophets, and which begins with the fourth verse of the second chapter, we find ourselves in a wholly different atmosphere. The Prophets were not responsible for the calendar, they did not have to watch the movements of the stars; they were not interested in details of ceremonial, or in in any way ruling over the people, but they were intensely interested in questions of moral conduct. We learn their spirit from such words as those of the 51st Psalm: "Thou desirest no

sacrifice, else would I give it thee; but thou delightest not in burnt-offerings. The Sacrifice of God is a troubled spirit." For them God was not so much a Master Workman, a Supreme Ruler, as He was a Righteous, Loving, Divine Person. "God is a righteous Judge, strong, but patient; long-suffering, full of goodness and truth." And for them man was not just a little under-study of God as Ruler, but a responsible, moral being, intended to be God's helper, and under obligations to obey Him, yet free to disobey. And woman was not a mere breeder of children, but man's only help meet.

Look at the second account and see how the above truths stand out. There is no mention in it of the creation of the heavenly bodies. The prophetic account may have had in it something about the sun, moon and stars, which was left out in compiling Genesis. But in any case prophets were more interested in things on the earth than in happenings in the heavens, and they probably lived closer to the soil than did the Priests. They knew that the earth produces useful grains and fruits of all kinds when man tills the ground, and generally not otherwise. Their account of Creation shows that they thought that God wanted the earth to produce such useful things, but that could not be until there were men on earth to cultivate the ground. So, according to them, the order of events in Creation was as follows. God made the earth and the heavens; and God created and placed in the ground, the seeds of all plants and trees, but they were not allowed to germinate and spring up because God had not caused it to rain, as yet, and that was because there was no man to take care of things if they did spring up. And then God made a man, and then He planted a garden, and then He placed in the garden the man He had formed, "to dress it and keep it." According to the Prophets God's purpose in creating man was that man might help Him carry out His purposes. After the lapse of all the centuries can we think of a finer description of the purpose of the Creator? It reminds us of the words of Christ: "My Father worketh hitherto and I work."

For, as the account goes on to make clear, God is no slave-driver, thinking only of the work He wants to get done. On the contrary, His first thought is for the welfare of the man. Up until now, there have not been any animals created. And God looks at His garden, and there He sees the Man, the only living being in it. And God said, "It is not good that the man should be all by himself. I will make him an appropriate helper." For the God of the Prophets is full of kindness. And so God makes the animals, and brings them to the man, to

see how he likes them. And the man gives them names, but among them all there was not found the kind of helper the man needed. How admirably this expresses the fact that the help that any and all animals can give man is limited! For while various domestic animals and some wild ones can minister to man's needs and comforts, and a few, such as the dog, may afford a certain amount of companionship, yet there is no substitute for human companionship. And God sees what must be done; the man must have, as an appropriate companion and helper, and the only appropriate one, a being like himself in all human capacities, yet different in such ways that the two together might form a more perfect and effective combination than two beings exactly alike. Something must be taken out of the man and made into an helper for him, in order that such an helper may be part of himself.

But the God of the Prophets is a merciful God, and therefore He puts the man into a deep sleep before He operates upon him. It may be appropriate to mention here an anecdote of Dr. Morton, the first man to use ether in a surgical operation. A hard-boiled ecclesiastic denounced him for doing away with pain, on the ground that pain was divinely ordained for man's spiritual benefit. Dr. Morton replied that the earliest surgical operation on record was that recounted in Genesis, and on that occasion God had put the patient into a deep sleep! Quite so. And if that ecclesiastic had lived in ancient times he would have been found among the Priests, rather than among the Prophets.

"And the rib which the Lord God had taken from the man, made He a woman." This is one of the places where it would be well to say; "That is what the Hebrews thought." And we can even go further and feel that we almost know why they thought it. When an Arab wants to explain to someone that a particular man is his closest friend and has all his confidence, he will say, "He is my rib," meaning that, figuratively speaking, he regards the man as part of himself, as close to him as his rib is to his heart. It is probably a very ancient saying in the East, and may very likely explain why the Hebrews came to believe that the first wife actually was the first man's rib. For them the story meant that God intended that a man's wife should be as close to him as his rib, and God showed His intention by making the first wife out of the man's rib, so that, when she was brought to him the man would say, "This is now bone of my bones and flesh of my flesh." But it is foolish to tell the story to children too young to understand the meaning of it. A little

Via Dolorosa—A Meditation for Lent

BY THE REV. A. L. URBAN

A great poet represents a traveler conducted into a symbolic palace where the Religion of Reverence is taught. First he is led into a gallery hung with delineations founded on the Old Testament. These, he is told, symbolize reverence for what is above us. Then he is led into a gallery hung with scenes from the New Testament, and these teach the religion of reverence for what is about us. As he moves along the corridors he suddenly comes to a closed door. "What is beyond?" he asks. "All that is in and beyond the crucifixion," is the reply. "You will not admit me to that?" "No, we hold it an accursed familiarity with sacred things to take men before they are adequately instructed into the third corridor which represents reverence for what is beneath us. This is the sanctuary of sorrow."

There is a preparation for Holy Week. We may pass through these days as unknowing as the soldiers who played with dice as Jesus "died upon the cross to rid God's world of sin." We are at the third corridor. Are we adequately instructed?

A great multitude have come from distant places to Jerusalem. They bear palms and sing hosannas, and spread garments for the passing of a king. They believe the promised Messiah has come. He is their long and passionately-expected theocratic king. The King comes with no swords gleaming around Him. He is "the gentlest of the mighty."

The scene changes. It is a garden of great trees and deep shadows. The hosannas are hushed. He who was acclaimed king is prostrate in prayer. A bitter cup must be drained. We are in the garden of the Divine Sorrow.

Scene swiftly follows scene. There are wild discords of baffled expectation, of hatred and violence. From the garden of sorrows the King is led to judgment. In the foreground are bitter inflexible enemies. Their presence is as the shadow of death. Above the raging mob stands the Roman judge, the embodiment of the pride and power of empire. The mockery of

trial is over. The King stands, crowned, indeed, but with thorns, robed, but in mockery, yet there He stands, calm and confident. His kingdom is "not of this world."

We are on the hill called Calvary. The King, now acclaimed with no hosannas, has trodden the weary road. The cross is lifted up. The last act of pitiful hate is accomplished. Between thieves the King is crucified. Darkness covers the earth.

It is the sorrow of the ages. The centuries but accentuate the tragedy and pathos of its mystery. He who came proclaiming a kingdom ended, so far as men could see, on a cross.

Holy Week leads us along the Via Dolorosa. What to us does it mean? What for us? It is the sorrow of the ages, for these scenes do but sum up the sorrow of the ages. "The earth is a huge Jerusalem. In the midst of it the Son of Man is always on His trial." The weary Dolorosa of Christ projects itself through all time. Again, what does it mean to us? Is He of Calvary King indeed? May we lay our tribute where the old world laid its scorn? That is the question for each one of us in these solemn days. He of the Cross comes as King. He calmly declares it before world-empire. He comes as Saviour, but to be Saviour He must as King be enthroned. He ever bids men "follow."

There is a remarkable drawing of the Crucifixion by William Blake. The whole scene is in darkness save one ray of light that shows the Saviour on the cross, and at its foot a lonely figure with outstretched arms in an attitude of worship. It is not a disciple. It is not even the Mother. It is the *world* that is represented.

The artist's thought tells Christ's own unbroken confidence. "And I," He said, "if I be lifted up, will draw all men unto me." He draws us. Shall we kneel? If with the knees of the soul we kneel we will rise with a cross in the heart. For only so can we follow.

boy who had been told the story, later in the day was internally uncomfortable, and remarked, "I have a pain in my side, and I think maybe I'm going to have a wife."

But to those who can enter into the spirit of this Prophetic account of the creation of woman it is very beautiful indeed. There is first the wonderful portrayal of God, as solicitous for the lonely man's welfare and happiness, and, failing to find companionship for him among the animals, making and bringing to him his wife! And when she is brought to him the man does not say, "This is now my slave, my plaything for a time, my housekeeper, 'something better than my dog, something dearer than

my horse,'" but, "This is now part of myself." And where will we find a higher ideal of the relation between men and women than that they should be helpers appropriate for each other? It justifies the whole movement for the elevation of woman, because, if she is in any way below man she cannot be the helper for him that she should be. And if it should happen that she reaches a higher level than man, then we shall need a movement for the elevation of man!

If we think of the Scriptures as being the words of God we are "troubled on every side." But if we think of those of the Old Testament as being the words of men, writing down what they and

others thought about God and many things, our difficulties will disappear, and we will see how God, in divers portions and in divers manners was revealing to them of old such truths about Himself as they could bear, until He came Who was indeed the likeness of God and the express image of His Person.

In the next and concluding article in this series it will be shown how the key to the understanding of Genesis is to regard it as the Hebrews' book of explanations, and how in it may be found the Hebrews' answers to such questions as "Why don't serpents have legs?" or, "Why do women suffer?" or, "Why do we have weeds?" or, "Why do people die?"

CALVARY, WEST PHILA., HAS NOTABLE PROGRAM FOR 75TH ANNIVERSARY YEAR

Calvary Church, West Philadelphia, the Rev. Charles L. Steel, rector, is this year celebrating its Seventy-fifth Anniversary by devoting the entire year to the building up of the congregation.

Every friend of the parish, in addition to every communicant member, is being enlisted in a definite and systematic effort to reach at least one family which is without a Church home and to bring its members within the influence of Calvary Church. "Ten New Families Each Month During 1926" has been fixed as the goal.

"Prayer and Work—God and man working together!" are the means through which the building-up program is counted upon being successful. To assist those participating in the year's effort to reach the goal there has been given a collection of "Helps." These comprise "(1) a special prayer for God's Blessing on the Great Adventure; (2) a brief sketch of Calvary's history and purpose; (3) invitation cards to give to friends" and slips on which to report names of persons visited or to be visited; and, also, addressed envelopes for use in communicating with the chairman of the Diamond Jubilee Committee, Mr. S. Wharton Haney.

Under the caption, "A Parish with a History and a Purpose," is given an outline of Calvary's foundation, calling attention to its being a monument to the memory of Bishop White, the First Bishop of Pennsylvania. Originally Calvary Church was built on the Delaware River near Callowhill Street. It was taken down in 1882 to make way for the Reading Railway freight station and was transplanted at its present site, Forty-first and Brown Streets.

In the removal to the West Philadelphia location the utmost reverence and care was shown. Each stone as it was taken down was numbered and reset in the new location exactly as it had been at the river front location.

The cornerstone of Calvary was laid at the original site on April 4, 1851, and it may be of interest to note that in this, the year of the church's Diamond Jubilee, April 4, falls on Easter Day. Bishop Potter, who officiated at the laying of the cornerstone in 1851, paid a tribute to the memory of Bishop White and referred to him as "the most eminent citizen, perhaps, that Philadelphia has ever produced."

Calvary Church was consecrated in October, 1856, while the General Convention of the Church was in session in Philadelphia, and the Service of Consecration was attended by the entire House of Bishops.

SOUTH PHILA. PARISH MARKS ANNIVERSARY

Sunday, January 24th, was a red-letter day for the Church of St. John the Evangelist, at Third and Reed Streets. The occasion was the celebration of the Seventy-second Anniversary of the parish. The whole day was given over to the celebration. At 10.30 o'clock the rector celebrated the Holy Communion before one of the largest morning congregations ever gathered in the church. At the service there were present the son and daughter of the late Rev. George A. Latimer, the first rector of the parish. They are Mr. George A. Latimer, Jr., and Miss Rebecca Latimer. Another feature of interest was the reading of the sermon which Mr. Latimer preached on the Fiftieth Anniversary of the Parish.

After the morning service the ladies of the Parish, under the leadership of Mrs. Lillian Pine, served a parish dinner that would have done credit to the best of chefs. At 2.30 o'clock the Parish held its annual Sunday School Rally. After a most excellent supper, again provided by the women of the Church, a parish Mass Meeting was held. Guests included a number of high Masonic officials representing several Blue Lodges, Chapters, Commanderies, the Shrine, the Consistory, the Council and Apollo Club, in all of which the rector of the Church holds membership.

Consolation for the Simple

A new story is told about Bishop Henry C. Potter. It seems that a lay reader had been complaining to the Bishop that he and his fellows were nowhere recognized in the Prayer Book. There were references to bishops, priests, and deacons, but never an allusion to lay readers. "Why, of course there is," said the Bishop. "Don't you remember that verse in the Benedicite, 'O all ye green things upon the earth, bless ye the Lord?'"—*The Churchman*.

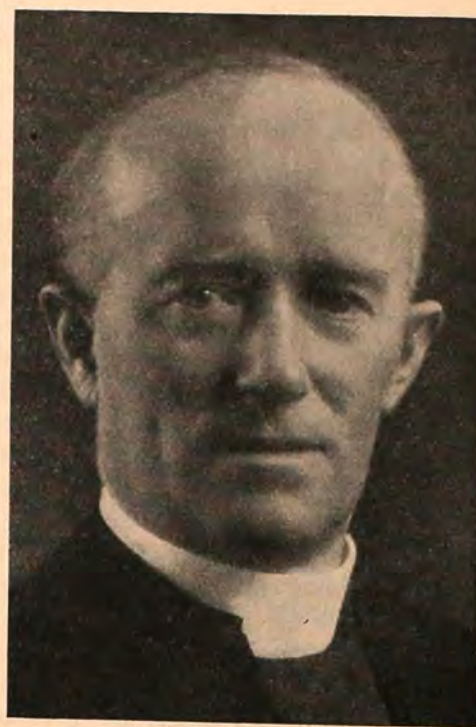
A Boy's Idea of Parsons

A class of boys in an elementary school had an essay set, the subject being "Clergymen."

This is what one boy wrote:

"There are 3 kinds of clergymen, Bishops, rectors and curats, the bishops tell the rectors to work, and the curats have to do it. A curat is a thin married man, but when he is a rector he gets fuller and can preach longer sermons and becums a good man."

Life goes from test to test; it is like any other business, the more you know the more is put upon you.—Mrs. Humphrey Ward.



Six Marks Of a Christian

BY CANON SHATFORD

For several years Canon Shatford has been one of the most popular speakers at the Garrick Lenten Services. In this book he makes a powerful appeal to earnest Christian men and women. He emphasizes in a plain, straightforward manner six outstanding principles in the life of the Saviour and applies them to the life of the Christian today.

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Penn's City

"Eat, drink, play, for nothing else is worth this."

By THE REV. GEORGE HERBERT TOOP

"Citizen am I of no mean city." So said St. Paul of Tarsus long ago. As he spoke he was looking back across the years, for the tides of life had drawn him far. Looking back youth's eyes were his again, and he saw only the fair, the seemly and the good. The romance and generous judgments of childhood days held his eyes. He saw a border city, wherein were folk of many lands. Here east and west did meet, and the twain were one. The Oriental and Occidental were joined into a single whole. Greek culture and Hebrew piety grew side by side and enriched the city's life, while over all the Roman eagle looked calmly down. But Tarsus itself was greater than its elements, Greek, Hebrew, Roman, or any other, and greater than the sum of them. For in that older time a city was itself both patriotism and religion, or at least inseparable from them.

Tarsus was rich in legend, in history and in song. Great names it knew and honored, and honored itself in honoring them. Legend traced the city's foundation to Apollo. It bore in its earlier years something of the radiant quality of that god of the sun, and something too of the moral and spiritual light, of the intellectual and social gifts, and of the social and political purity, which Apollo typified. In art he is represented as the personification of manhood and eternal youth. It was to this charming, vital and animating figure that Tarsus looked for its inspirations in the days when it was young. Its famous road over Mount Taurus had known the tread of many armies and great generals; Cyrus the Younger, Alexander the Great, Cicero, Septimus Severus, and the leaders of the First Crusade among them. The city had witnessed the meeting of Anthony and Cleopatra. Baldwin and Tancred had captured it in the First Crusade, and later quarreled there. But it was to Apollo it most looked as to the fount of its actuating impulses.

Between the mountains and the sea the city stood, and from the one it gathered strength, and from the other wisdom. A great city, metropolis for three provinces of Rome, the mighty mistress of the world. Proud it sat upon the river Cydnus, its joy and ornament. And beautiful was the river which was its pride. But prouder of itself it was than of its river or of aught else. Proud of the ebb and flow of life within it, from east to west and west to east; proud of its orators, philosophers and poets; of its schools and libraries; and proud of itself as a place of strength

and power among the cities of the world.

But beneath its outward seeming there lurked another life not so fair and lovely. A little out of Tarsus stood a statue of Sardanapalus, upon which was engraved the motto: "Eat, drink, play, for nothing else is worth this." There was a figure upon the statue with right hand upraised, supposedly snapping the fingers and uttering this expression of "effeminate and weary sensualism." This might have been the motto of the Tarsians in the later years, when the city's earlier vigor had lessened and its idealism had become dulled through the admixture of later and poorer racial stocks. Or it may be merely that the earlier and purer stocks had grown indifferent to the challenges of the things that were high and fine and true. Or it may be that both factors contributed to the downfall of the city. Certain it is there came a time when no man regarded it, and sand drifted aimlessly across the face of it, blotting it from human sight.

Is there not an analogy here, a striking analogy, to our own city, Philadelphia? Fair she was in her youth upon her rivers, the broad Delaware and the laughing Schuylkill, flowing through her out to the hungry sea. A fair and gracious history is hers. Over the seas came one long time ago, of gentle breeding and a loving heart, to colonize a vast territory in a venture of government as heartening as it was new. Here brotherly love and religious liberty were to find resting place, and gentle manners and just government were to rule the hearts of men. Upon the city Penn placed his stamp and seal, as Apollo had upon Tarsus long ago, the stamp of courtesy and human love, the seal of peace and righteousness. It was in such high idealism that Philadelphia had its birth. And ever since has it been a city apart, differing from all the other cities of the western world. Here at the confluence of its rivers, amidst scenes of peace and happiness and rich fruitfulness, the life of the city passed down the years, until George the Third ascended Britain's throne, and essayed the task of making the American colonies vassal to himself, and himself their despot. Then those colonies arose in their young and growing might, and erected their own will to be sole sovereign of their land. From east and west, from north and south their representatives gathered in Penn's City as in the place where most fittingly liberty should be born. Here orators thundered out their protests against wrongs grown too

great for human hearts to bear, and here at last a bell tolled out on ravished ears the story of a people freed from tyranny. Here was set up a form of government, first-born among many such, which a free people laid upon itself. Here was written the Declaration, imperishable and free as light, and here the Constitution blazed a trail for all mankind to follow.

In those puissant and mighty days the streets of Penn's city echoed to the tread of heroes, as had the streets of Tarsus to her great ones long before; Washington, the father of his country; Hamilton, the genius of statecraft and finance; Marshall, the strong bulwark of order and interpreter of law; Jefferson, the author of the Declaration; Lafayette, the gracious gift of fair France to us; and all those others so fortunate as to have lived in an hour so great. And so the city passed adown still further years, until fratricidal strife raised its head and threatened the nation's life. Then the city poured out its life, its costliest and best, to save the nation from disruption, as before it had given of its sons to set it on its way.

Now there are no wars nor wild alarms, and we may look about, in this our day, at this our city, and seeing make just appraisal of its worth. Here, as in Tarsus long ago, aye in greater degree than ever the old world knew, stand schools of learning, libraries stored with the world's wisdom, palaces of the art of all the lands; here are to be found a mighty commerce and great wealth, while the arts and fashion flourish; and churches, fair temples of praise to God, stand all about on every hand.

Gazing about us with pride we may say, "Citizen am I of no mean city."

But, as in Tarsus long ago, so here in our own Philadelphia of today, to one who has discerning eyes, there is another side of the picture, not so satisfying nor so fair. It is the under side of the picture which we dislike too much to turn. Looking closely at the other side we see that the rivers have lost their beauty, and are black with the city's out-poured filth, and bear a sullen aspect as though through thwarted purpose. Along their banks no flowers bloom, no beauty may be found, and no sparkling lights dance gladsomely upon their faces, as was their wont in the days of long ago. Turgid and ugly they pour their endless and weary way out to the sea. It is a parable, for so also has like change come over the face of the city's life, and in the change an apparent thwarting of Penn's intent. For in the under side of the city's life

there are human beings who hunger and suffer and needlessly die; children who are starved and stunted through no fault of theirs; women brutalized by brutal conditions of life; and in it there are slums wherein are houses in which no human soul should live, where no one could so live as to make himself a man, and where some would scorn to stable cattle. But there children suffer, and suffering die, and women weep hopeless tears. And this in Penn's "City of Brotherly Love!" God save the mark! That phrase must make the angels weep.

Why is all this? Where shall we seek the answer? There is food enough for all, and to spare. And money might be found for houses with fresh air, pure water, and health for all. Why then do some suffer and suffering die? Because they are shiftless and will not work. No doubt that is true of some, but not of all, and so long as it be not true of all there is work for Penn's descendants in this city to do to rectify that wrong. It is not so much that they do not care. It were truer to say that they are so enmeshed in their own concerns that they do not hear the cry of the suffering and poor. Selfish in that they are as is the hound that gnaws his bone, and gnawing it is content. Descendants of Penn, brothers of his in birth and breeding, too busy at their own affairs to heed a human need! It was not in that spirit that Philadelphia had its birth and grew in greatness and respect among the cities of the world. Penn's sons, also, have been too busy at their own affairs to govern Penn's city, as they alone of all its people could, in righteousness and honorable care! Instead of that they have left it to be governed by those who know not Penn's ideal, or if knowing it are indifferent to it.

In all America the cry rings out for good government of cities. Great need is there that the science of municipal government be studied with intelligent and jealous care, for there it is that the American Experiment most signally has failed. What an opportunity then, and what a necessitous challenge for Penn's city to add to the laurels of its glorious past, by setting up here new standards of municipal management. These standards do and always will comport with the quality of man in whose hands they rest. Are those standards high enough today to satisfy the requirements of the best manhood of the city? Is it not more than passing strange that the very men who know a high enthusiasm and an unquestionable loyalty for their school or college fraternity should care so little, be so little concerned for their city?

"Corrupt and content" may be too strong a phrase descriptive of Philadel-

phia's political indifference, but it has surely joined apostasy to Penn and political indifference in an unholy bond. And there are none to lift it out of the slough of its defeated and lost idealism but its own sons, who, alas! are often more alien to its life than the foreigners who throng its streets.

In the midst of these less worthy years there came one to the city who looked about with seeing eyes. Himself a stranger from across the sea, he settled in Penn's city, prospered, and set apart a great sum to provide an award at stated intervals for any citizen of the city, who in the time sped since the last award should have done most for the city's good. It is significant that, even as the gift came from one outside the city's life, so only one of those of the city's oldest blood and breeding has so far been adjudged worthy of the award. One out of four. Significant is it, too, that no politician, whether in city, state, or national council, has won the prize. And yet it is a prize which should set all hearts aflame to win it, and winning it count it the fairest crown of all their days, the best diadem of their years to pass down the generations to their sons.

And here no great poet arises to set his name emblazoned amongst the immortal ones; no great writer so delineates and interprets the life of man that he finds place with the seers and prophets of the race; no humanitarian blazes new trails of loving care for his kind; no great artist so touches canvas that it must live on in cherished love.

But here commerce flourishes, not at all an unworthy thing, but too often fostering only the qualities of selfishness and greed. The city has grown rich in things through the years, but poor in soul.

It is high time Philadelphia awoke, awoke from its deep and untroubled sleep, and looked back across the years to Penn, and looking found within its heart arising a high resolve to keep the faith with him. To highly determine that he shall find his sons worthy of him, and that he and all his spiritual descendants in this place shall not have labored and loved in vain. High time is it that they shook off the sloth of unworthy years, put by the inertia of cloying luxuries, issued from their retirements and clubs of ease, forewent the hours of joyous exercise in pleasant places, forgot the footless games which take the hours and sap the strength, and spent somewhat of themselves, their strength and wealth, for the city's good, as did their fathers in this place.

"Citizen am I of no mean city." It may be a true and loving boast. May we have care enough to make it true, to make us jealous of our city's good name, eager to promote it in all ways

of truth and beauty, of strength and righteousness, of love and brotherhood, until it stand at last before all the world fulfilling the will of him who founded it. He was of gentle parts and high ideals, and prayed that these should find a place in the lives of those who were to follow after him in his city, and make of it in truth a City of Brotherly Love.

Penn's city! Penn's holy experiment! Shall it pass? Passing it will leave the world the poorer for its going, and leave to us, Penn's sons, only shrunken and unworthy lives. It may be, it may not be, that, adown still further years, the aimless sand shall drift across the place where once the city stood. That matters not at all if Penn's gracious and loving spirit be fled from the hearts of its citizens as from an alien place. The drifting sands could no more tell the story of its decay and death than would the drifting of its ideals. Nay, not so much.

Apollo and Tarsus! Both are gone. And Penn is gone. And only we are left. And yet Apollo lives, and Tarsus, and also Penn. It may be only we are dead. No one can say as to that save only we ourselves.

"What makes a city great? Huge piles of stone

Heaped heavenward? Vast multitudes who dwell

Within wide circling walls? Palace and throne

And riches past the count of man to tell,

And wide domain? Nay, these the empty husk!

True glory dwells where great deeds are done,

Where great men rise whose names thwart the dusk

Of misty centuries gleam like the sun!

In Athens, Sparta, Florence, 'twas the soul

That was the city's bright immortal part,

The splendor of the spirit was their goal,

Their jewel the incomparable heart!

So may the city that I love be great
Till every stone shall be articulate."

Every right thinking man, every lover of his city, will agree with Dudley Foulke that "true glory dwells where great deeds are done!" They will agree with him also in his choice of tense, for great deeds must continue to be done or else those done in the past will damn us to our teeth for the inept and futile weaklings that we are. We are the objective and significance of the past. If we, Penn's sons, fail our city, there are no others to make the failure good, for no others would understand the mind of Penn, or understanding care.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Stop and Think!

In a recent Church weekly, there is an excellent sermon preached by one of our Bishops. He gives a wonderful thought for Lent, which seems appropriate now that we are starting on our second week of the forty days when we should "Stop and Think." He took for his text "If I be lifted up"; and suggests how we may lift Christ up in our lives, so that men and women may be drawn to Him. How can we lift Him up? First, always by *Sympathy*.

Christ never turned away from those who needed Him. He did not wait for them to ask Him, He gave freely and fully of Himself; healing the sick, comforting the sorrowing, and cheering and encouraging those who were weak. He gave us the example of fellowship, for brotherhood, for social contact with our fel-

low men. In these few weeks set apart by our Church, may we draw nearer to Christ, by reaching out to encourage others, feeling that we are being strengthened ourselves as we go on. Dean Stanley says, "Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause that is good, is a step nearer Heaven." We can do nothing without Prayer, and may we quote that, "As well we can expect vegetation to spring without sunshine or dew, as the Christian man or woman to unfold his or her grace, and advance in His course without *patient persevering*, and *ardent Prayer*."

It is well to remember in this day of traffic and rapid transit that *Right Direction* is more important than Speed.

DIOCESAN COMMITTEE'S NEWS LETTER TO MEMBERS

Dear Fellow-Member:

I was very sorry to be unable to be at our Diocesan meeting on the third. It was a case of staying in the house two days in order to avoid a longer absence from my various occupations of the winter. I hear, however, that many little loose ends were taken up, discussed and set right for you all that needed attention from us, and that the reports were good about the Settlements, St. Agnes's and St. John's, and that you passed a resolution to co-operate with the other women's organizations of the Church to take over the fitting up of the replica of the First Christ Church of the Colony which is being built on the Street called High as the Women's Committee contribution to the Sesqui Exhibition. I shall have the plans for you next month.

The request from the Work Room for more work to be taken out for Lenten sewing, this time for our own Diocesan Missions, will, I am sure, be on your minds. We have got the work so well done for distant parts of the Church that we can, I trust, take over what remains without too much burden falling on any one Parish.

It is good to get such eager reports of satisfaction in Mrs. John Hill's class teaching in the Educational Department. Evidently the Diocese has the right woman in the right place, and Mrs. Pilsbry's great work can go on triumphantly. Her classes for leaders at 10.30 on Monday mornings are dates for us to consider seriously for ourselves.

The reports of our visitors concerning the work to be done at St. John's and St. Agnes's interested me especially, because in both cases the Deaconess in charge of each Settlement came in for such great appreciation. Deaconess Young is overworked, perhaps, or rather she has to lend a hand at more things than anyone can quite manage, but she is a power in that neighborhood as a good neighbor which is the first and most needed power to exert for followers of our Lord and one that can never come amiss in a city where next door people are often ignorant of the needs of those divided by only a six-inch wall.

The Roumanians who now use St. John's and indeed all that neighborhood of Bodine Street at Third and Brown are interesting to deal with, and the children and mothers and young people appreciate friendliness. Teachers for day and for Sunday classes are needed, furniture is needed, books and games and friendly interest would all count a hundred per cent in that Settlement. I should be glad if you could go some day and take some of your fellow parishioners with you and see for yourself.

St. Agnes's Settlement has just now fewer needs in the way of things and perhaps more needs in the way of personal interest. It is among an English-speaking population and, as you know, was a very great enthusiasm of Bishop Rhinelander's.

The money next month is for the Parish House of St. Barnabas's Church, Germantown. Yours as ever,

ELIZABETH P. MARTIN.

BISHOP COLMORE TELLS ABOUT PORTO RICO

Bishop Colmore was the speaker at the February meeting of the Domestic Committee. He began by speaking of the good results of twenty-five years of United States rule in Porto Rico. This densely populated island has more people in the rural districts than in the towns, and as the Roman Church is well represented in the cities, our Church is devoting itself to the much needed uplift of the rural populations where the people are entirely unshepherded and need the Church for their moral, spiritual, and social uplift and help.

Public education in the rural districts goes only as far as the second grade, therefore there is a fine opportunity for *schools*. At Ponce, we have St. Luke's Hospital and Miss Hicks has at last seen her dreams fulfilled, and a new Home for Nurses open. Bishop Colmore said the church people of Philadelphia had made this possible. With the consecration of Bishop Ferrando as Suffragan Bishop of Porto Rico, the Church received the valuable gift of *his* property, and he brought five native clergy, three women workers and two thousand members into the Church. Bishop Ferrando had formerly an independent Mission.

Of special interest is St. Catharine's Training School for Girls at San Juan. Miss Robinson, who was a teacher at Teachers' College, New York, offered to give her year of furlough for a survey of the work in Porto Rico, and she gave up a large salary to accept the small one the Church could offer. This school gathers the promising girls from the va-

rious small schools and trains them for leadership. They go to the Public High School in San Juan and later on, when necessary, to the University of Porto Rico, situated in a suburb of San Juan. Greatly needed are *scholarships* and money for the purchase of a site for the school in the center of the town and next door to the public High School.

TELLS FOREIGN COMMITTEE OF WORK IN CHINA

The Church work in China was again brought vividly before the Foreign Committee at the meeting on January 20th, by Rev. and Mrs. Edmund Jennings Lee, of Anking, and by Mr. Ancell, the Head of Mahan School. Mr. Lee reminded us that the student class which is responsible for much of the recent disturbances in our schools in China, parading the streets, and distributing anti-foreign propaganda, comprises not only *undergraduates*, but professors and many graduate students who have been in Europe and America studying, and on their return to China, resent what they feel to be indignities put upon her by foreign residents in the law courts; permitting foreigners to be tried by their own judges and not by Chinese.

It is such "extra territorial rights" these young Chinese patriots wish abolished and a large majority of the Chinese Christians sympathize in this, though not with all the measures taken to accomplish it. Mr. Lee feels that the Chinese soul is coming into consciousness. Mr. Ancell says young China reminds him of Saul of Tarsus on the road to Damascus "kicking against the pricks," not realizing or not willing to acknowledge that the great evils in his beloved country are not those imposed upon from without, but the avarice, greed, unscrupulousness and supineness of the Chinese themselves in all matters touching government administration. Let them once realize who their real foes are, and awaken to righteousness, and the Sauls will become veritable *Pauls* of power and leadership.

Mrs. Lee held us spellbound while she told us of her marvelous industrial work at Anking. Starting from a desire to find some remunerative work for two poor but very proud Chinese women in Mr. Lee's congregation, it grew until over eighty women and girls were embroidering in their own homes, and bringing it to Mrs. Lee to sell. She found they were working in ill-lighted, unsanitary conditions seven days a week. To correct this, a model workroom has been built and every modern betterment for industrial workers has been added. Day nursery, kindergarten, primary school, visiting nurse. Dinner served at cost, school work for two and a half hours a day, for the daughters and girl

wives old enough to work at the embroidery, which is the beautifully fine colored cross stitch with which we are now becoming familiar. Mrs. Lee has bought the copyright on several patterns only to find them reproduced in coarser work on the Atlantic City boardwalk and in the New York shops, and also there is no redress. All profits from the work are used for the benefit of the *workers*. It is entirely self-supporting, and the various similar industrial ventures under missionary supervision scattered through China are combining into "an association of Industrial Workers" pledging themselves to reap no personal benefit, seeking to express the love of Christ toward poverty. The primary object must be to serve the people of China, not to make money for the Mission, to which the workshop is attached.

INDIANS' HOPE ASSOCIATION

Bishop Burleson gave the Indians' Hope an interesting report in January of conditions in the Indian mission field of South Dakota.

The six chapels destroyed by the tornado of the summer of 1924 have been rebuilt and consecrated and the remaining four have been repaired. The chapels have been built from an entirely new design calculated to withstand damage by tornadoes. It was a great undertaking successfully carried through.

The new house for the Rev. Philip Deloria is finished and is very comfortable and complete. The house is Mr. Deloria's for life and then goes to his wife if she survives him, and afterwards becomes the home of the catechist in charge of the chapel at White Swan, where Mr. Deloria is now in charge. It is a happy climax to a wonderful life. The Rev. William Holmes is the successor to Mr. Deloria at St. Elizabeth's, Wapala.

St. Mary's School is now located at Springfield in what used to be the Hope School and is being developed into a boarding High School for those Indian girls who desire and are fitted for a better education than it has heretofore been possible to give them.

The Indians have been saving to build a boys' school. After many years of saving their fund now amounts to \$6000. The Bishop hopes that before long they can build a boys' school on the site of old St. Mary's School at Mission, South Dakota. They could have thirty boys in training, teaching them the regular school course and also farming and carpentry. This school will cost about \$20,000 and five or six thousand a year to carry it on.

The Bishop hopes to develop the Indian Theological School now being carried on in Ashley House, Springfield; Rev. John Burleson, warden. This

school is especially adapted to the Indian who cannot study theology as the whites, not because of any intellectual inferiority, but because the limited vocabulary of his own tongue makes it exceedingly difficult to translate doctrinal terms properly without special instruction.

Bishop Burleson said he was very much in need of a new printing outfit, which would cost from \$300 to \$500.

COLORED COMMITTEE HAS INTERESTING MEETING

It was a most interesting and enlightening meeting for the Colored Committee in February, having with them Doctor Dillard, who spoke on "Education for the Colored People throughout the South." Before he arrived encouraging reports that our obligations for January had been met with a balance into February were received; also it was established in this Committee, *that all legacies left to us should go for Forward work*. This matter had been brought up at our January meeting, when \$74 coming to the Committee was sent to the Gaudet School, for the furnishing of one of the rooms. The sum was gratefully acknowledged, and when \$74 came again to us this past month, it was voted to be equally divided between the work of Archdeacon Baskerville, of South Carolina, and Bishop Denby's work at Christ Church, Forrest City, Ark.

Doctor Dillard, who was born and bred in the South, was able to speak as one in authority on the work there. He touched lightly on conditions after the Civil War, when feelings between the North and South were strained, and educational work started by Northerners was *not* encouraged with much assistance from Southerners. Little by little, however, the necessity was *grasped*; and when a little woman from Philadelphia (a Quaker) started with a fund of one million dollars for schools throughout the South, the Southern men were asked to be on the Board of Directors," and the interest grew, and has continued, particularly in the last sixteen years. It was found at that time that the teachers who were in charge of the schools had only gone as far as fifth grade work. Miss Jeans (who had given the money) had wanted to keep the schools in the country, where they would reach the "life of the people" who needed them so much; and always the schools were established with the consent of the county superintendent. Later on the John F. Slater Fund was established, and it was voted to have four schools called the County Training Schools. There are now 275 schools and 8000 pupils (high school). The Rockefeller Foundation also ministers to this work, and there

is good co-operation. The public tax fund now gives to colored schools throughout the South, though South Carolina is the most backward in this respect. In speaking of our Church Institute Schools, Doctor Dillard said St. Augustine's would probably become a college and the Bishop Paine Divinity School might be moved to St. Augustine's.

DR. STURGIS ADDRESSES WOMEN OF THE DIOCESE

Dr. William C. Sturgis, Educational Secretary of the National Council, spoke to a large meeting of the women of the Diocese on Ash-Wednesday in Holy Trinity Parish House. His subject was "Prayer as Power," and he spoke of its unfailing effectiveness if we remembered three things.

First, "That he who cometh unto God must first believe that He is, and that He is the reward of them that diligently seek after Him." From this Doctor Sturgis pointed out the importance of concentration in prayer, how we should pray so earnestly that everything is outside our ken but the presence of God, ourselves and the request that we are making.

Second, "Now we know that God heareth not sinners." From this he pointed out how we should do all in our power to root out our faults, for it is true that faults, that seem trivial, may be rooted in sin, and faults do cancel and annul the effectiveness of prayer. Even such things as nervousness, worry and anxiety which so often beset good Church people, may keep us from using the power of prayer properly. The most effective workers are those who serve God with a quiet mind.

Third, "We know that He heareth us." And with this Doctor Sturgis put how necessary it is to pray according to the will of God, to do which it is necessary to live according to the will of God, and to pray for such things as purity and grace, but at the same time, not hesitating to take all things to Him, for by that we surrender our wills to His, and the peace of God which passeth all understanding shall keep our hearts and minds in the knowledge and love of God.

CHURCH PERIODICAL CLUB

The January meeting of the C. P. C. was addressed by Bishop Garland, who pictured vividly the pleasure of a distant missionary upon the receipt of books and magazines from his own country. This sign that the folks back home are thinking of him and ready to help him is one of the greatest encouragements that comes to him.

The other speaker was the President

of the Pennsylvania Shut-In Society, whose talk was especially interesting to the librarians because they are supplying several hundred invalid members of this Society with reading matter.

The following letter from an isolated section of Wyoming shows the sort of requests that are continually being received and met by the C. P. C.

"Lonetree, Wyoming.

"Dear Mrs. Kempton,

"Your letter has been received, also copies of the *Literary Digest*.

"I shall be very happy to have you continue sending it, as I am not receiving any other copy. Anything to read is valuable out here, living 48 miles from a library.

"Thanking you for your kindness, I am,

"(Mrs.) L—— H——"

Christmas boxes containing about three thousand articles were sent to lonely missions by the librarians of this Diocese. The following letter shows how they were needed and appreciated:

"Brighton, Tenn.

"Dear Mrs. Kempton,

"Your many friends and helpers gave my little children a very happy Christmas. The tree was very lovely, and about 75 received gifts, and all were very happy.

"We wish you could have been with us and seen the many happy faces. Our children think you are wonderful, and so do we all. Many, many thanks for all your kindness to us here, and may God bless you and your noble helpers.

"H—— W——".

RETREATS FOR MARCH

There will be a retreat at St. Margaret's Mission House, 1831 Pine Street, on Saturday, March 6th, beginning at 8 A. M. and closing at 5 P. M. Conductor, Rev. Wallace Conkling.

The Rev. Father Williams, S.S.J.E., will conduct a retreat at the same place, beginning at 6 P. M. on Tuesday, March 9th, and ending at 8 A. M. on Friday, March 12th. Those desiring to attend either are requested to notify the Sister-in-Charge.

NOTICE

The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, will come to St. James' Church on Thursday, March 25th, to conduct a Devotional Day. All are urged to attend. Bishop Lloyd is one of the most spiritual speakers in the Church today and his address in Passion Week cannot help but be of great inspiration to all who will hear him.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

The women at Moyamensing Prison would be grateful for a reed organ. Please communicate with Sister Lydia, St. Margaret's Mission House, 1831 Pine Street.

A very special request has been made for some parish to donate six cottas for men and six for young men about 18 years of age. They are needed at the Chapel of the Transfiguration.

A mission in the Diocese would appreciate the gift of a Processional Cross. Who will help out on this?

Through the rector of one of our suburban Churches, we are able to list an altar and altar vestments for donation to any mission in the Diocese.

GIRLS' FRIENDLY SOCIETY

For their Lenten Box Work, the Branches in the Diocese are working for the Church of the Holy Spirit, Randlett, Utah (Indian), and for St. Christopher's Normal and Industrial Institute and Mission, Columbia, Georgia (Colored).

The money gifts are for those objects to which the Society throughout the United States is asked to help —, a worker among the women and children employed in the big cotton mills at Wuchang, China; scholarships for the Igorot girls in the school at All Saints, Bontok (the Society has for years given the majority of these scholarships); a dormitory for the Moro girls in the Mission at Zamboango, also in the Philippine Islands.

A Quiet Hour will be held for the Members and their friends, Tuesday, March 23rd, 8 P. M., in St. Stephen's Church, Tenth above Chestnut Street, conducted by the Rev. Stanley R. West, Rector of Calvary Church, Conshohocken.

A stone from Malines Cathedral, in recognition of Cardinal Mercier's visit to Pittsburgh and to General Convention in 1919, and a block of Aberdeen granite in memory of Bishop Seabury's consecration in Aberdeen, have been placed in the wall of Calvary Church, Pittsburgh.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

Rural Youth and Permanent Agriculture

This is to be the topic of the next National Country Life Conference, which will be held in Washington, November 11 to 15, 1926.

The following are among the questions which the conference will discuss:

What is the relation of rural youth to a permanent agriculture?

Do the present conditions in country life appeal to rural youth?

In what way has a country environment helped, and in what way has it hindered?

What changes are necessary in the country if it is to be a desirable place in which to grow up?

What changes are necessary in the environment and influence of earlier youth to meet the problems that are now discovered in older youth?

The last number of *Rural America* contains this announcement of the preparations for the conference:

To that end, the splendid force of standing committees, composed of over one hundred leading men and women, will be immediately enlisted in a study of the situation relative to Home Life, Religion and Morals, Education, Health, Recreation, Social Welfare, etc., with a view of bringing together, early in the fall, the main problems that have arisen in these various rural youth interests. A corps of thirty-five or forty picked discussion leaders is to be prepared and ready to capitalize the group discussions. A technique of case studies is provided for by means of which public and private agencies will be able to secure first-hand information from our farm boys and girls on these questions. The students of our colleges and universities will also participate, submitting their suggestions in the course of the discussion.

EPIPHANY, ROYERSFORD

The Church of the Epiphany, Royersford, celebrated the thirty-seventh anniversary of the first service held there by holding a "birthday party" on Wednesday night, January 6th. The work at Royersford began after two devoted women, Mrs. Nellie U. Setzler, of Spring City, and Miss I. Linda Morey, of Royersford, had made a canvass of the two boroughs and arranged with the Rev. A. J. Arnold, then rector of Christ Church, Pottstown, to hold services.

Some thirty communicants attended the first service on January 6, 1889, in Walt's Hall. This being the Feast of the Epiphany, suggested the name for the new mission. After the first month the services were transferred to Winter's Hall. In 1890 the Rev. A. J. Barrow, of St. James, Perkiomen, took charge and during his ten years a church was built at Third Avenue and Washington Street. Fire destroyed the church in November, 1903. The present church was erected on the same site as a memorial to Charles Lukens, of Conshohocken, and was consecrated February 2, 1905. The Rev. A. L. Urban succeeded Mr. Barrow and the present stone rectory was built during Mr. Urban's service. In 1925 the parish was again linked up with St. James, Perkiomen, when the Rev. Charles F. Scofield, rector of Old St. James took oversight of Epiphany. Mr. Scofield is

now living in the rectory at Royersford and still looks after his duties at St. James.

ST. JOHN'S, CONCORD

The Concord Community Club begun a year ago has had a most successful year and is going strong, with an attendance of 40 or 50 at a meeting. There have been some really remarkable programmes, with both visiting and local talent.

Both Concord and Chadds Ford exceeded their Diocesan quotas in 1925.

The Rector and Mrs. Sanford expect to sail February 18 on the Panama Mail Steamship, "Venezuela," on a coast to coast trip to California, visiting sundry points in Panama and Central America on the way. The parish in the meantime is being cared for by Rev. Edgar Sanford, Jr., who with his family will occupy the rectory. The Rector and Mrs. Sanford will return overland for Holy Week and Easter.

On the evening of each Third Sunday, when the Rector has a 9 o'clock Communion in Chadds Ford in the morning, he has adopted the plan of a popular evening service at St. John's, illustrating his address with lantern slides. The recently-installed electric light in St. John's Church makes this possible, and the services are interesting a good many who have not been church goers.

HOLY TRINITY, LANSDALE

The regular monthly meeting of the Men's Club of Holy Trinity Church, Lansdale, was held on February 2nd, at the rooms of the American Legion. Mr. Lee Sowden, of Germantown, for many years Rector's Warden of this parish, was a welcome visitor, and made a most helpful address. His topic was "Capital," and after explaining the important place of capital in the business world, he passed on to speak of the vast importance of spiritual capital in the life of man. He made an earnest plea that men should lay up a strong reserve of spiritual character to serve as a bulwark in times of difficulty and temptation.

"Mr. Chairman," complained the speaker, stopping in his address, "I have been on my feet nearly ten minutes, but there is so much ribaldry and interruption, I can hardly hear myself speak."

"Cheer up, guv'nor," came a voice from the rear, "you ain't missin' much."
—*Capper's Weekly*.

"Nobody has really given in to God who leaves untouched the unforgiven grudge, or the unrighted wrong."

"Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share."

The Young People's Fellowship

Edited by the REV. N. B. GROTON

The Provincial Convention

A few weeks ago a letter came from the Provincial President of our Young People's Fellowship, asking if the Diocese of Pennsylvania would arrange for holding in Philadelphia the "Annual Provincial Convention."

A hurried call was sent to the ten members of the Diocesan Council of our Fellowship. They met in the Church House on the evening of February 10. Their vote was unanimous that a "yes" should be sent to President Kercheval E. Smith of Baltimore—and already the machinery is in motion for holding the different sessions of the Convention and for entertaining in our own homes the visiting representatives from the twelve other dioceses of the province. A year ago the Convention was held in Baltimore; over 250 young people were there!

Late on Friday afternoon, April 23, the "enrollment" will begin. That evening a get-together meeting has been planned, at which everybody will have a chance to become acquainted with everybody else—for the young people are "strong" on fellowship.

The following day, Saturday, is set apart from about half past nine until the middle of the afternoon for the business sessions and for the group conferences that play such an important part in shaping the future policies of the Young People's Fellowship. The latter half of the afternoon is "free"—and the inter-

collegiate meet is being held on the same afternoon—Saturday. But the evening will bring all the delegates together again for the banquet that is being carefully planned. Good "eats" and some fine speakers.

We hope that on Sunday morning at the altar of every parish, where a Young People's Fellowship has been established, there will be held a corporate Communion of the Young People—so that in thirty or thirty-five different churches, the many visiting delegates, together with our own diocesan young people, may meet at the Holy Table, conscious of the unity existing among them throughout the whole province.

Finally, the last session will be a Church service—Dr. Washburn will welcome us to Old Christ Church at the 11 o'clock service, where a special sermon will be preached and where the mother church of the Diocese will give a blessing to the very new but strong organization of young people.

The committees working out the details of this "outline-program" are these:

Program, Rev. C. J. Harriman;
Registration, Miss C. V. Stackhouse;
Hospitality, Rev. S. V. Wilcox;
Banquet, Mr. John H. Gossling;
Publicity, Rev. N. B. Groton;
Music, Mr. Harry S. Donat;
Finance, Mr. H. S. Huber, Jr.

TO CONDUCT BOYS' WORK INSTITUTE THIS MONTH

Those who work with boys and who are interested in them will have the opportunity on the first four Tuesday evenings this month to take part in an Institute for Boys' Work to be held in the Church House under the auspices of the Pennsylvania Diocesan Assembly of the Junior Brotherhood of St. Andrew.

The Institute is open to all workers with boys. There is no registration or other fee. The program opens each evening with an informal "Question Box" at 5.30 o'clock. Supper will be served at 6.30 (cost 60 cents). Advance notice is required for supper seats so all may be provided for. Telephone Mr. R. B. Read, Rittenhouse 3440, or Mr. Williams, Spruce 2179, for supper reservations.

There will be a 15-minute after-supper talk at the tables on the general topic of the Institute for that evening. The program follows:

March 2.—"Boys—their characteristics and the present-day circumstances which are to be met." "The question of hand-

ling adolescents in two age groups." "The treatment for the two groups."

March 9.—(a) "The tools we work with—the different agencies and programs available, with the chief advantages and limitations of each. (b) What, with our materials and our tools we should produce, and how."

March 16.—(a) "Practical details touching the subject of meetings, personnel, cultivating the individual, etc." (b) "The Junior Boys' Program—stories for teaching and inspiration, activities for expression." (This period is specially planned for Directors and leaders of Junior Chapters.)

March 23.—"A right program for the older boy." What are its essentials, where can these be had, how can they be used and put into operation. (This will be specially helpful to all leaders of Advanced Junior Chapters of the Brotherhood.)

"None can know Him and not willingly go with Him."

"You cannot raise another's ideals by lowering your own."

A VISIT TO WILMINGTON

On one of the Sunday evenings in January, the Secretary and the Treasurer of the Diocesan Fellowship visited Trinity Parish in Wilmington, Del., at the invitation of the Fellowship of that parish. The Young People of Trinity organized their Fellowship a few months ago and are showing fine progress. They have a splendid group of about thirty high school students, who are keenly interested in making their Fellowship "go," and who are already busy in helping to organize fellowships in other parishes in Wilmington.

The Treasurer of our Fellowship spoke to these Young People on the methods followed by some of our fellowships in Pennsylvania, and the Secretary told how to organize a Diocesan Fellowship. At present there are only four fellowships in the Diocese of Wilmington, but with the fine enthusiasm of this group at Trinity Church, the fellowship movement will spread rapidly and before long they will find themselves bound together in a Diocesan group.

The Editor's Book Shelf

STUDIES IN THE GOSPELS. J. DeWolf Perry, A.M., D.D. George W. Jacobs & Co., Philadelphia.

This helpful little book is, as the preface says, an epitome of Doctor Perry's lectures at the Church Training and Deaconess House, Philadelphia, to whose students past and present the book is dedicated.

It is a most useful help to the average reader of the Gospels and to teachers in Church Schools. Based on good scholarship, it puts the introduction to the study of the Gospel in form and language that can be readily grasped by those whose training would not fit them for a more technical study. The plan is simple. Doctor Perry first gives a résumé of what we have learned as to the authorship, date and general purpose of each of the Gospels from Patriotic Tradition and reverent modern scholarship, and derived from Patristic writings and modern scholarship, and then shows how the internal evidence of the books themselves square with the external evidence. Through the whole book runs a rich vein of devotion and faith which fills the knowledge of facts with spiritual purpose and power.

Perhaps one of the most striking lessons of the book to the clergy who know and revere the author is the duty and value of continued study and open-mindedness through the whole of one's ministry. At a time when most men with closed minds are living in their past, Doctor Perry is still studying and learning, which explains the vigor and freshness of his little book.

GILBERT PEMBER.

THE INNER LIFE, *Essays in Liberal Evangelism*. By Members of The Church of England. George H. Doran Company, New York.

In spite of the emphasis that modern social service has placed upon man's relation to his fellows, the first concern of every Christian is with his own inner life, which means his relation to his God. The *first* and *great* commandment is still, "Thou shalt love the Lord thy God with all thy heart." And in every age and in every type of Christianity the cultivation of the inner life has been the concern of its saints.

Perhaps in the past the tendency has been to concentrate on that endeavor to the neglect of the improvement of our social relations. No doubt the old hermits who retreated from the world in order to devote all their time and energy to contemplation neglected the sec-

ond commandment; and even among our own immediate ancestors social responsibility was immature and undeveloped. It is a fair criticism of the older Evangelicals to say that their emphasis upon personal sanctification was too individualistic a conception of religion. But the past fifty years, with its tremendous stream of books from the press and sermons from the pulpit calling upon them to recognize their obligations to society, have changed all that. The "Social Gospel" is so constantly preached that the danger now is rather that men will be so careful about many things that they will forget the one thing needful, and that the inner life will be starved for lack of meditation and the other food on which the soul is nourished.

One of the supreme needs of the Church today is for books of devotion. All men, therefore, irrespective of party should welcome a book which is intended to recall men to the necessity of cultivating the inner life. This book is a sincere attempt by various authors to "show how God enters into and co-operates with the spirit of man, and brings him into fellowship with Himself." It is written from the standpoint of Liberal Evangelicalism, that is, of men who are the spiritual heirs of the old Evangelicals in their emphasis on the value of personal relationship with God, but who have been influenced by modern learning to take a more liberal view of theology.

While it is chiefly concerned with the development of the inner life and the aids afforded to that life by Prayer, Bible Reading and the Sacraments, there is an able essay on the outward expression of the inner life in witness and service. Among the authors are such well-known men as Canon Vernon Storrs, Bishop Barnes of Birmingham, Canon Raven and Rev. T. Guy Rogers. The titles of some of the essays are, "God and Man," "The Rise and Growth of Man's Spiritual Consciousness," "The Divine Quest," "The Indwelling Christ," Prayer, "The Devotional Use of the Bible," and "The Place and Purpose of the Holy Communion in the Christian Life."

G. C.

MOTHER AND SON. By Robert Norwood. George H. Doran Company, New York.

This small book by a famous preacher contains seventeen poems of varying merit. The shorter are by far the better. It is unfortunate that the author does

not put his best foot first, for the long poem with which it opens, and which is his most ambitious effort, is in dialect, and he has succeeded no better in that medium than his great predecessor Tennyson. This long poem, "The Mother of Cain," reveals the deep sympathy of the poet with the misfortunes of the poor, and contains many lines of great beauty, but sometimes the meaning is obscure. What, for example, can the author mean by such a line as this, "The world shall worship Christ and Cain"? We much prefer "The Mother of Christ." In it there is a brooding beauty most appropriate to the subject, and in some passages a suggestion of Wordsworth's interpretation of nature. For example,

"She felt an intimation of the care
That nature manifests, in tendrils
curled
To climb along the little arbor where
The scarlet runners flame."

The shorter poems are almost all real lyrics which could be sung. In them Doctor Norwood preaches his faith in the beauty and love of God, a faith that has evidently been won through struggle, but is firm and strong. Two poems, "Adventures" and "My Friend," are full of the joy of life and the beauty of nature. Though "My Friend" is placed in that part of the book which the author calls "The Book of the Man," it is very much like one of Robert Louis Stevenson's "Child's Garden of Verses."

G. C.

"Not in the clamor of the crowded
street,
Not in the shouts and plaudits of the
throng,
But in ourselves are triumph and
defeat."

—Longfellow.

"Christ stands at the bar of the world
today
As He stood in the days of old:
Let each man tax his soul and say—
Shall I again my Lord betray
For greed, or my goods, or my gold."
—Selected.

We never know when we are to meet
Christ. He waits for us in all the paths
of life.—J. R. Miller.

To some men opposition is opportunity—like the wind against which the
boy's kite rises.

"One day's work with Self crucified
and Christ reigning within is worth
twenty years of busy Self-life."

Some people need to have more faith
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In Memoriam

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MRS. CHARLES E. LENTZ

At the first meeting of the Branches of the Girls' Friendly Society in the Schuylkill Valley District, after the death last May of Mrs. Lentz, the following Resolution was presented: "In the death of Mrs. Charles E. Lentz, for four years Branch President at St. Alban's Church, Roxborough, Philadelphia, the Society has lost a staunch friend and an earnest worker. To the Branch, she gave unreservedly and sincerely of her best efforts, and endeared herself to those with whom she came in contact. Therefore

"Be It Resolved, That in feeling the deep loss of Mrs. Charles E. Lentz, the Girls' Friendly Society of the Schuylkill Valley District of the Diocese of Pennsylvania desires to express its heartfelt sympathy to her bereaved family, to have this resolution spread upon its minutes, and a copy thereof sent to the members of her family."

MISS ELLEN HORNOR

Miss Ellen Hornor, a Life Member of both Diocesan and National Councils of the Girls' Friendly Society, passed on in November, 1925. At the January Council meeting the following appreciation of her work in the Society was presented: "One of the great outstanding features of the work of the Girls' Friendly Society is the Department of Commendation, enabling strangers from distant places to be sure of a warm welcome and a true friend on landing in our midst. At the

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head of this work in our Diocese was Miss Ellen Hornor from 1886 to 1910, and National Head of the Department for four years. Nobly indeed did she fulfil her task and meet its boundless opportunities. She organized the Club of Commended Members in the Diocese in 1899, and continued as its Head until 1919, when the last meeting was held. In this way she held together many girls who for various reasons found it difficult to attend regular Branch meetings. She was their first friend and they loved her dearly.

"Those of us who remember Council meetings twenty-five years ago recall with joy Miss Hornor's reports; always brimful of humor, often tempered with pathos, always so human and so interesting. In any discussion we loved to see her rise to speak; it meant a pithy, keen analysis of the subject and a helpful contribution to the discussion. She was a help and inspiration to her Club girls, and to her fellow-members of Council. We love to think of her as renewed in strength, still working in her Master's Upper Kingdom; and we ask her sister to accept our heartfelt sympathy in her loneliness without her here."

To my early knowledge of the Bible I owe the best part of my taste in literature.—John Ruskin.

If our hopes are vain, our fears may be false.—A. H. Clough.

The final test of any man's religion is what it does with him.

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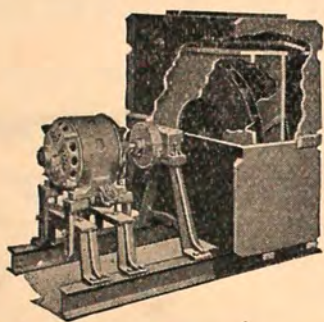
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Following is the February list of motion pictures recommended by the Motion Picture Section of the Christian Social Service Department's Public Morals Committee:

Family: "A Dog's Life" (Charlie Chaplin); "Classified" (Corinne Griffiths); "Fighting the Flames," "Hands Up" (Raymond Griffiths); "Just Suppose" (Richard Barthelmess-Lois Moran); "Lorraine of the Lions"; "Manoa"; "Mike" (Ford Sterling); "Stella Maris" (Mary Philbin); "Stop, Look, Listen" (Larry Semon); "The Bashful Buccaneer" (Reed Howes-Dorothy Dwan); "The Great Love" (Viola Dana-Robert Agnew); "The Gold Hunters"; "The Jazz Bride" (Matt Moore-Marie Prevost); "The Man from Red Gulch" (Harry Carey); "The Only Thing"; "The Song and Dance Man" (Tom Moore-Bessy Love); "Thunder Mountain" (Madge Bellamy); "Too Much Money" (Anna Q. Nilsson-Lewis Stone); "Where Was I?" (Reginald Denny).

Juveniles: "The Great Love." Very good work is done by an elephant as well as by the stars.

Adults Only: "Head Lines" (Alice Joyce); "Is Love Everything?" (Alma Reubens); "Lady Windermere's Fan" (May MacAvoy-Ronald Coleman); "Memory Lane" (Conrad Nagel-Eleanor Boardman); "Soul Mates" (Aileen Pringle); "The Ship of Souls."

Short Reels, Comedies: "Cleaning Up" (Johnny Arthur); "Fire Away."

Educational: "Amundsen's Polar Flight."

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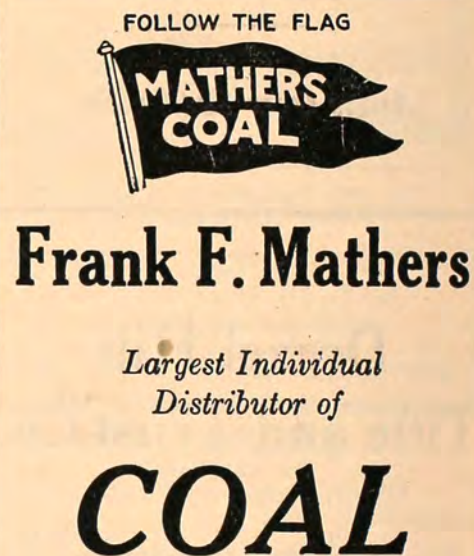
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The track supervisor of a street rail-
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"I'm sending in the accident report
on Casey's foot when he struck it with
the spike maul. Now under 'Remarks'
do you want mine or do you want
Casey's?"—Exchange.

Much too Many

Father (addressing son at the dinner
table): "I see you are at the foot of
the spelling class again."

Son: "Yes sir."

Father: "How comes this time?"

Son: "I put too many z's in scissors."
—Arkansas Utility News.

Lady—"Horrors! I've never heard
such swearing since the day I was
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Tough Kid—"Why, lady, did they cuss
much when you wuz born?"—Frisol.

"The wife of a southern Archdeacon
sent his vestments to be washed. The
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"Miss Mary, do the Archangel want
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Judge.

Met His Match

Visitor—"I hear you've lost your par-
rot that used to swear so terribly."

Hostess—"Yes, poor dear, we found
him dead on the golf links."—Passing
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General Missionary (To woman at
door of farm house): "Good morning,
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(Continued from page 207)

in this work will always be her memorial; her name is indelibly engraved in many loving hearts all over the world. Yet I trust there will be some memorial to mark the twenty-two years of devoted service which she gave here and which is now entrusted to our hands."

At a meeting of the Philadelphia Chapter of Deaconesses, held on February 12, at the Church Training and Deaconess House it was unanimously decided to send an expression of love and sympathy to the family of Deaconess Sanford. The memorial adopted at the Chapter meeting read in part:

"Deaconess Sanford was the first Housemother of the Church Training and Deaconess House of the Diocese of Pennsylvania and later Head Deaconess. She was a member of the first class which was graduated and was one of the first to be set apart as a Deaconess according to canon law.

"The members wished particularly to record their deep appreciation of her character, her wise counsel and her far-seeing judgment, and also, of her great intellectual ability as a teacher of the Bible, long before modern methods to make it vividly interesting were devised; and of her love and enduring friendship for the graduates trained under her leadership. These qualities will ever make her memory a blessing, and her influence an abiding power to those who were privileged to know her.

"May she rest in peace and light perpetual shine upon her."

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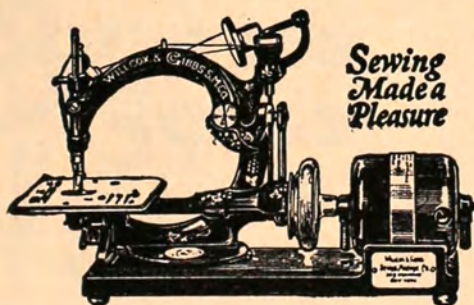


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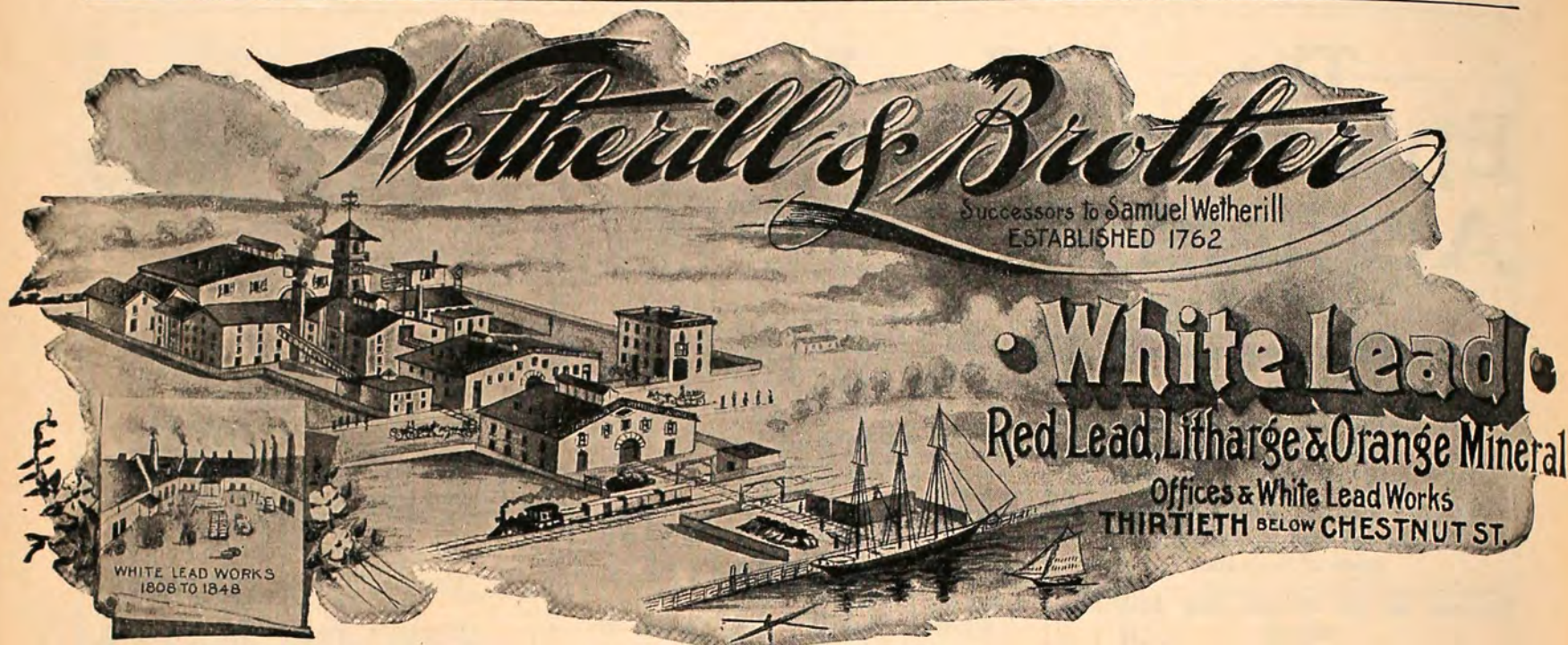
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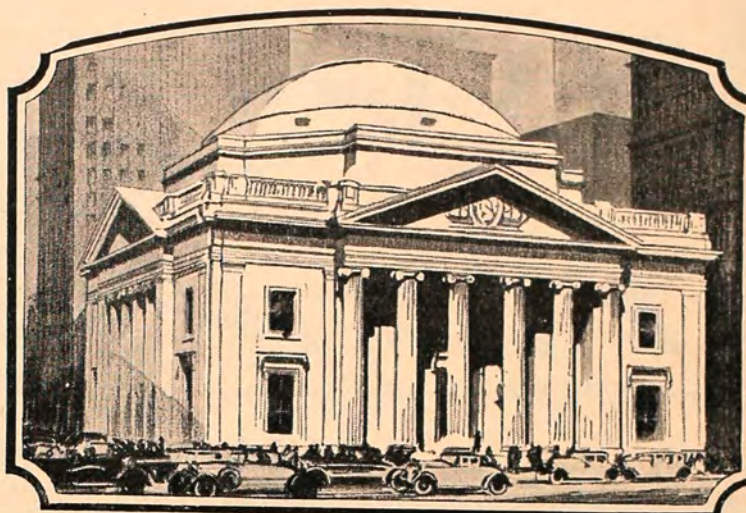


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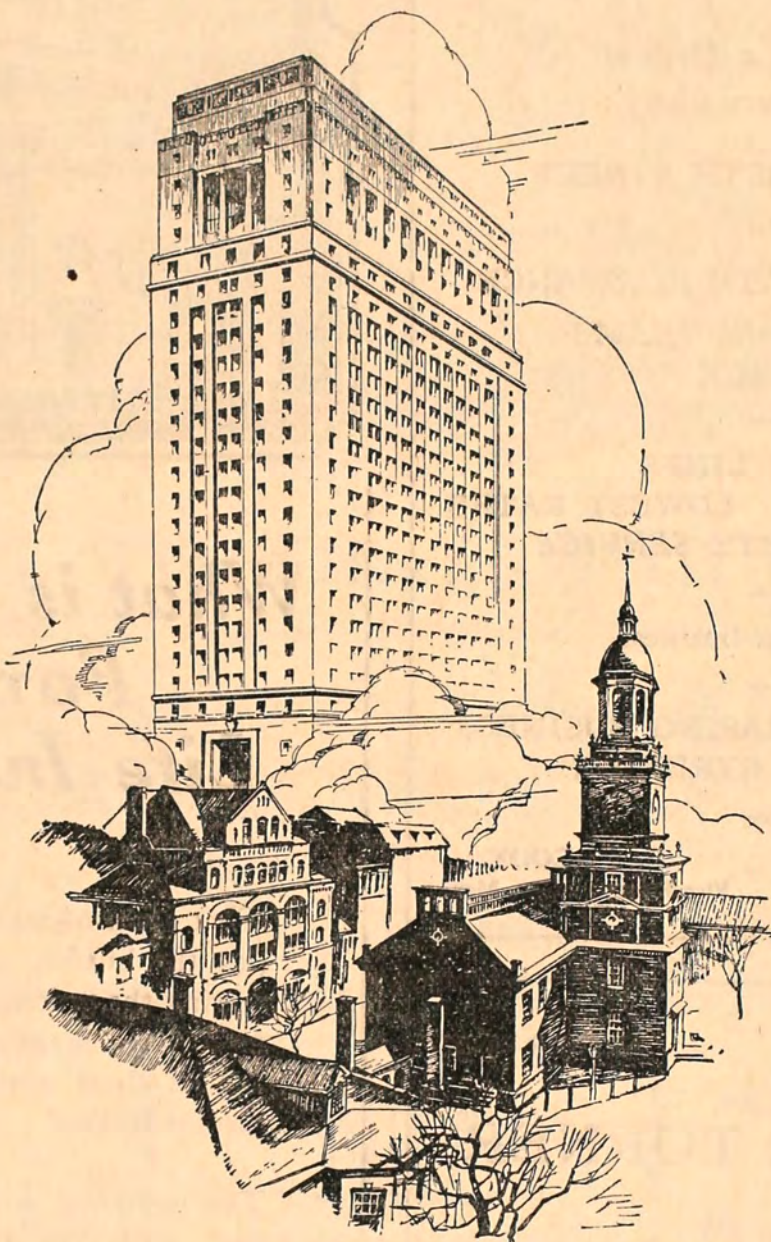
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